

THE BOOK OF
ENGLISH COLLECTS

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THE BOOK OF ENGLISH COLLECTS

From the Prayer Books of the Anglican
Communion: England, Scotland, Ire=
land, Canada, South Africa, and the
United States of America ✝ With Notes,
and an Essay on the Collect Form,
by John Wallace Suter, Jr. 1890



Harper & Brothers Publishers
New York and London

THE BOOK OF ENGLISH COLLECTS

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To
JOHN WALLACE SUTER

Custodian of
The Standard Book of Common Prayer
in the United States

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ACKNOWLEDGMENTS

It is a pleasure to express my thanks to the various publishers who have granted permission to quote from their books.

The Macmillan Company kindly allowed me to include in *The Anglican Communion* and the Collect Form the quotations, on pages xvi & xvii from *Conference of Bishops of the Anglican Communion 1920* and *Lambeth Conference 1930*, as well as the two sentences on page xviii & xxix from Dr. William Bright's chapter on the Collects in *Prayer Book Commentary*, edited by the Rev. F. E. Warren.

The Morehouse-Gorham Company gave me their permission to quote, from *Anglicanism* by Paul Elmer More and Frank Leslie Cross, part of a sentence in More's chapter, "The Spirit of Anglicanism," and a few sentences from Felix R. Arnott's chapter, "Anglicanism in the Seventeenth Century." These appear on page xvii.

Charles Scribner's Sons permitted the inclusion on page xxix of a few words from Chapter VII of *The American Prayer Book* by Edward Lambe Parsons and Bayard Hale Jones.

As no authorized Prayer Book is copyrighted, the only Collects concerning which the question might arise are those taken from the English Prayer Book proposed in 1928, and, of the Collects in that Book, only those which do not appear also in one of the other Prayer Books. These may readily be identified by a glance at the Notes, where in every such instance the single designation "ER" serves as the acknowledgment of the immediate source. Replying to my inquiry

as to the propriety of including this material, Dr. W. K. Lowther Clarke, editorial secretary of the Society for Promoting Christian Knowledge, London, and author of *Liturgy and Worship*, wrote: "Each of the new Collects in the 1928 Prayer Book has its own history; only in a few cases is it the legal property of the holders of the copyright (Central Board of Finance)." Further to clarify the situation, Dr. Clarke very kindly sent me a reprint of his article, "The Copyright of the New Prayer Book," from the January, 1929, number of *Theology*. Of the individual prayers in the new Prayer Book, the article says, "In most instances the utmost the Bishops can claim is to have improved existing prayers. That is, they are 'joint authors' with the original composer or translator. But 'adaptations and corrections do not suffice to give a collaborator a share in the copyright.' I have investigated the sources of some of the new prayers. Further study would probably whittle away the element of copyright material to something very small . . . the practice of commercial publishers has been to help one another freely where prayers are concerned. They have recognized that the ordinary canons of authorship are inapplicable here, and have not insisted on their rights."

In this spirit, I sincerely hope that the present volume does not trespass upon the rights of any composer, translator, or editor.

My chief collaborator in the preparation of this book has been Mrs. Lenore Little Clayton, who made the first tabulation of duplicates and variants among the seven Prayer Books as a basis for my Notes, read all the proofs, and at every turn gave me the benefit of her advice. Her experience as official proofreader for the American Prayer Book of 1928 and assistant to the Joint Commission on Revision

gives her unique qualification for this work, which she has accomplished with characteristic sagacity and skill.

Among other helpers I gratefully mention Mrs. Forrester Blake, Mrs. Phyllis Callahan Caliger, the Rev. Vincent H. Strohsahl, and Miss Elizabeth E. Frothingham. Miss Kathleen E. Morris made the Index.

It is a special pleasure to record my indebtedness to Arthur and Edna Rushmore of the Golden Hind Press, who designed the book and brought to its printing and construction the sensitive craftsmanship which booklovers have long associated with their name. Not content with faithful competence, they have bestowed upon the work the patient and affectionate solicitude of artists.

J. W. S., Jr.

Church of the Epiphany
New York, N. Y.
St. Luke's Day, 1940.

THE ANGLICAN COMMUNION AND THE COLLECT FORM

This compilation assembles in a single volume all the Collects appearing in the current Prayer Books of those Churches within the Anglican Communion which have Prayer Books of their own in English: The Church of England, The Church of England in the Dominion of Canada, The Episcopal Church in Scotland, The Church of Ireland, The Church of the Province of South Africa, and The Protestant Episcopal Church in the United States of America. The Collects are here arranged topically, and the Notes supply certain information concerning the variations in wording or form which distinguish the different Books. Of their history almost nothing is said, that subject not falling within the primary purpose of this volume; of their authorship or source, a notation is made in any case where the information has been readily available.

THE ANGLICAN COMMUNION

In spite of the numerical strength, the wide geographical range, and the undoubted influence of the Anglican Communion, one often meets members of it who have never heard of it. This circumstance prompts the compiler to set down here a description of that segment of the Christian Church whose Books of Common Prayer furnish the material of this book.

The Encyclical Letter which introduced the Resolutions

and Reports of the Conference of Bishops of the Anglican Communion held at Lambeth Palace in London in the summer of 1920 began:

We, Archbishops and Bishops of the Holy Catholic Church in full communion with the Church of England, two hundred and fifty-two in number, assembled from divers parts of the earth at Lambeth, under the presidency of the Archbishop of Canterbury . . . give you greeting in the name of our Lord and Saviour, Jesus Christ.

The Letter contained a section on the Anglican Communion, from which the following sentences are taken:

In our Resolutions we call upon each Church of our Communion to develop its constitutional self-government and to give more and better opportunities for service to all its members. The wider and deeper, the more complete and the more effective, is the life of any one Church, the more points of contact will it find with others.

Meeting next in 1930, the Archbishops and Bishops in their Encyclical said of the Anglican Communion:

This Communion is a commonwealth of Churches without a central constitution: it is a federation without a federal government. It has come into existence without any deliberate policy, by the extension of the Churches of Great Britain and Ireland beyond the limits of these Islands. The extension has been of a double nature, and the Churches overseas bear its impress. Some of them are, primarily, Churches of the British people scattered throughout the world; others are, primarily, Churches of other peoples, planted by our Missions. Hitherto, they have all been

Anglican, in the sense that they reflect the leading characteristics of the Church of England. They teach—as she does—the Catholic Faith in its entirety and in the proportions in which it is set forth in the Book of Common Prayer. They refuse—as she does—to accept any statement, or practice, as of authority, which is not consistent with the Holy Scriptures and the understanding and practice of our religion as exhibited in the undivided Church. They are, in the idiom of our fathers, “particular or national” Churches, and they repudiate any idea of a central authority, other than Councils of Bishops. They combine respect for antiquity with freedom in the pursuit of truth. They are both Catholic and Evangelical. This is still today a true description of the facts and ideals of the Anglican Communion.

The Anglican Communion, then, is a fellowship of self-governing Churches in full communion with the Church of England. Each of these Churches is “national” in the sense that within its particular country, or geographical unit, it exemplifies Church-of-England Christianity modified by local variations in non-essential matters. Each separate Church within the Anglican Communion has the authority to adopt a Prayer Book of its own, and to revise it, without asking permission of the “Mother” Church. Yet every such Prayer Book claims to conform to the Church of England in its theological foundations and liturgical principles. Thus among all these Churches there exists a community of thought and practice which enables the members of one to feel at home while worshipping in any of the others. The Lambeth Conference, moreover, which meets every ten years in London under the presidency of the Archbishop of Canterbury, not to legislate but to debate and give counsel, reinforces the sense of unity, which might otherwise tend to

evaporate with the passage of time. And, since the various Churches in the worldwide sisterhood of Anglicanism have carried on the work of Missions in many lands where English is not spoken, the Lambeth Conference has taken on an even wider significance which suggests, as in a microcosm, Universal Christendom. The names of the Bishops who attended the 1920 or the 1930 Conference, printed, as they are, according to the date of consecration of each, present a picture of earthwide fellowship, as the following excerpts indicate:

Armagh, Calcutta, Sydney, Capetown; . . . Wales, Tennessee, London; . . . Coventry, Texas, Willesden, Tokyo, Lagos, Saskatchewan; . . . Colombo, Shantung, Newark; . . . South Carolina, Chekiang, Clogher, St. Andrews, Bombay; . . . Zanzibar, Montreal, Washington; . . . Virginia, Kingston-on-Thames, Assam; . . . Persia, Down, Kalgoorie, Lincoln.

To study the administrative framework, and the personnel, of the leadership of the Anglican Communion, one should consult the *Conference of Bishops of the Anglican Communion, 1920*, and *Lambeth Conference, 1930*, both published by the Society for Promoting Christian Knowledge (London) and Macmillan (New York). For an introduction to the spirit and thought of Anglicanism, the reader is referred to *Anglicanism: The Thought and Practice of the Church of England, Illustrated from the Religious Literature of the Seventeenth Century*, compiled by Paul Elmer More and Frank Leslie Cross, published by Morehouse, New York. This book, which owes its existence largely to the statesmanship and skillful planning of the late Bishop Rhinelander, contains, besides an important essay, "The

Spirit of Anglicanism," by Professor More, chapters on such topics as The Anglican Faith, The Church, The Bible, Standards of Faith, Theology, The Ministry, The Sacraments, Prayer, Ethics. Among the writers whose works are drawn upon are Thomas Browne, George Herbert, John Cosin, Jeremy Taylor, Richard Hooker, William Laud, Peter Heylyn, Lancelot Andrewes, Francis Bacon, Isaac Newton, James Ussher, John Donne, Thomas Ken, Robert Sanderson.

In his essay, "The Spirit of Anglicanism," More states that in Hooker's *Ecclesiastical Polity* (1594) the Anglican Communion for the first time "was made aware of itself as an independent branch of the Church Universal, neither Roman nor Calvinist, but at once Catholic and Protestant, with a positive doctrine and discipline of its own and a definite mission in the wide economy of Grace." In another chapter, "Anglicanism in the Seventeenth Century," by Felix R. Arnott, we read, "The age was preëminently one of stress and storm, and the ideals of Anglicanism were necessarily forged upon the hard anvil of controversy. It was only as the result of a prolonged struggle against both Puritanism and Rome that the independent position of the English Church was at last attained by the Prayer Book of 1662. . . . It was the religious aspiration of the Seventeenth-Century divines which made the *Via Media* become a glorious reality instead of a barren philosophical theory. They desired to gather up all that was best in the Church's past, and to adapt it for English use, their aim being 'to do that which to their best understandings they conceived might most tend to the preservation of peace and unity in the Church, the procuring of reverence and exciting of piety and devotion in the public worship of God.'"

THE SEVEN PRAYER BOOKS

The particular Churches whose prayers are assembled in the present book are those which have Prayer Books of their own in English. Of the seven Books, five need no special comment; but concerning the two others some explanation is necessary. The book referred to in the Notes as "ER" (England, Revised)* would now be the authorized Book of Common Prayer of the Church of England if the Resolution establishing it had not been defeated in the House of Commons in 1928. The story, told on the reverse of its Title Page, is as follows:

In July 1927 a Measure was passed in the Church Assembly for the purpose of authorizing the use of a Prayer Book which had been deposited with the Clerk of the Parliaments, and was referred to in the Measure as "The Deposited Book." The Measure and the Book had been previously approved by large majorities in the Convocations of Canterbury and York. A Resolution under the Church of England Assembly (Powers) Act, 1919, directing that the Measure should be presented to His Majesty, was afterwards passed in the House of Lords by a large majority. But a similar Resolution in the House of Commons was defeated on the 15th of December, 1927, and the Prayer Book Measure of 1927, therefore, could not be presented for the Royal Assent.

Early in the year 1928 a second Measure (known as the Prayer Book Measure, 1928) was introduced in the Church Assembly, proposing to authorize the use of the Deposited Book with certain amendments thereto which

*This Preface adopts the abbreviations that are used in the Notes:—
E, English Prayer Book; ER, English Revised; C, Canadian; S, Scottish; I, Irish; SA, South African; US, United States of America.

were set out in a Schedule to the Measure. This Measure again was approved by large majorities both in the Convocations and the Church Assembly; but a Resolution directing that it should be presented to His Majesty was defeated in the House of Commons on 14th June, 1928.

This Book is a copy of the Deposited Book referred to in the Prayer Book Measure of 1927, as amended in accordance with the provisions of the Prayer Book Measure, 1928.

The publication of this Book does not directly or indirectly imply that it can be regarded as authorized for use in churches.

NOTE.—If the Prayer Book Measure, 1928, had received the Royal Assent, the following would have been printed as the title of this Book:

THE BOOK OF COMMON PRAYER AND ADMINISTRATION OF THE SACRAMENTS AND OTHER RITES AND CEREMONIES OF THE CHURCH ACCORDING TO THE USE OF THE CHURCH OF ENGLAND TOGETHER WITH THE FORM AND MANNER OF MAKING, ORDAINING, AND CONSECRATING OF BISHOPS, PRIESTS, AND DEACONS. THE BOOK OF 1662 WITH ADDITIONS AND DEVIATIONS APPROVED IN 1928.

The book referred to in the Notes as "SA" (South Africa) is not a complete Prayer Book, but two booklets, one (of 105 pages) containing The Calendar, Tables, Rules, Forms of Baptism and Reception, Confirmation, Confession and Absolution, Solemnization of Matrimony, Thanksgiving after Childbirth, Ministry to the Sick, Burial Offices; the other (of 32 pages) containing an Alternative Form for the Holy Communion, with Notes. As will be seen from the

Title Page of each booklet, the materials which they contain are "Alternative Forms," and therefore the portions of the Prayer Book which are not included in these booklets are used, in South Africa, in the form in which they appear in the Prayer Book of the Church of England.

The exact wording of the Title Page of each of the seven Books is seen in the following pages.

THE BOOK OF
COMMON PRAYER

AND ADMINISTRATION OF THE SACRAMENTS, AND
OTHER RITES AND CEREMONIES OF THE CHURCH
ACCORDING TO THE USE OF
THE CHURCH OF ENGLAND

TOGETHER WITH
THE PSALTER OR PSALMS OF DAVID
POINTED AS THEY ARE TO BE SUNG
OR SAID IN CHURCHES

AND THE
FORM AND MANNER OF MAKING, ORDAINING
AND CONSECRATING OF BISHOPS
PRIESTS, AND DEACONS

THE BOOK OF
COMMON PRAYER

WITH THE

ADDITIONS AND DEVIATIONS
PROPOSED IN 1928

* * *

THE BOOK OF
COMMON PRAYER

AND

ADMINISTRATION OF THE SACRAMENTS
AND OTHER RITES AND CEREMONIES OF THE CHURCH
ACCORDING TO THE USE OF
THE CHURCH OF ENGLAND
IN THE DOMINION OF CANADA

TOGETHER WITH
THE PSALTER OR PSALMS OF DAVID
POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES
AND THE FORM OR MANNER OF MAKING
ORDAINING AND CONSECRATING OF
BISHOPS, PRIESTS AND DEACONS

THE SCOTTISH BOOK OF
COMMON PRAYER

AND

ADMINISTRATION OF THE SACRAMENTS AND
OTHER RITES AND CEREMONIES OF
THE CHURCH

TOGETHER WITH
THE PSALTER

POINTED AS IT IS TO BE SUNG OR SAID IN CHURCHES

AND THE FORM OR MANNER OF MAKING
ORDAINING AND CONSECRATING OF
BISHOPS, PRIESTS AND DEACONS

THE BOOK OF
COMMON PRAYER

AND ADMINISTRATION OF THE SACRAMENTS
AND OTHER RITES AND CEREMONIES OF
THE CHURCH ACCORDING TO THE USE OF

THE CHURCH OF IRELAND

TOGETHER WITH
THE PSALTER OR PSALMS OF DAVID

POINTED AS THEY ARE TO BE SUNG OR SAID
IN CHURCHES

AND

THE FORM AND MANNER OF MAKING
ORDAINING AND CONSECRATING OF BISHOPS
PRIESTS AND DEACONS

THE
BOOK OF COMMON PRAYER
AND ADMINISTRATION OF THE SACRAMENTS
AND OTHER RITES AND CEREMONIES
OF THE CHURCH

ACCORDING TO THE USE OF
THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA

TOGETHER WITH
THE PSALTER OR PSALMS OF DAVID

AN ALTERNATIVE FORM OF
THE CALENDAR AND
OCCASIONAL OFFICES
OF THE CHURCH

SET FORTH BY AUTHORITY
FOR USE IN THE CHURCH OF
THE PROVINCE OF SOUTH
AFRICA WHERE ALLOWED BY
THE BISHOP

* * *

AN ALTERNATIVE FORM OF
THE ORDER FOR THE
ADMINISTRATION OF
THE
HOLY COMMUNION

SET FORTH BY AUTHORITY FOR
USE IN THE CHURCH OF THE
PROVINCE OF SOUTH AFRICA
WHERE ALLOWED BY THE BISHOP

THE NATURE OF THE COLLECT

The Collect has been the subject of many essays, and of a chapter or more in many a book. Not only has its history received attention, but analytical study has been brought to bear upon its literary structure. It is not a simple matter to devise a criterion which will determine precisely whether a given prayer should or should not be classified as a Collect. The word is often very loosely employed. By some it is thought to mean any prayer in an authorized Prayer Book; by others, any short prayer wherever found, or any written prayer however long. The Anglican worshipper who has given the matter no special study, if asked what a Collect is, will say that it is a short prayer which is read just before the Epistle, and that there is a different one for each Sunday. This, the narrowest possible definition, is the least knowlegeable. At the other extreme is the too-inclusive definition suggested by Clarke and Harris in *Liturgy and Worship*, where we read that the word designates one of the three primary forms of liturgical prayer, the other two being Litany, which is prayer in dialogue, and Eucharistic Prayer, which is a solemn act of praise (not necessarily connected with the Holy Eucharist).

The word Collect is best used to identify a particular literary prayer-form: a certain mould into which prayer-words may be poured: one which, while admitting variations within limits, yet adheres to recognizable rules of composition. "Speaking generally," says Bright, "a Collect is a comparatively short prayer, more or less condensed in form, and aiming at a single point, or at two points closely connected with each other. Thus, the terser it is, and the more concentrated in purpose,—the more it is characterized by

'unity of sentiment,'—the truer it will be to type of its class: in as far as it is diffuse, it deviates from the standard."

A Collect is a written prayer intended primarily to be said aloud on behalf of a worshipping congregation. Often it consists of one sentence; usually it expresses a single main thought, which is either a petition or a thanksgiving. Its ideas are couched in rhythmic prose; a listener accustomed to the Collect-form can usually tell, after he has heard the opening words, approximately how the prayer will continue: not anticipating the actual words, but sensing the pattern. He can as it were see the end from the beginning. In a general way a Collect may be said to scan. "A Collect," say Parsons and Jones in *The American Prayer Book*, "is as exacting an art-form as a sonnet. It is free poetry, where thoughts, instead of words, rhyme in definite strophe-patterns: It has underlying principles of prose-rhythm." Not that strict conformity to a particular style-pattern guarantees worthiness. A Collect perfectly formed and smoothly cadenced, well polished and neatly turned, can be dull or empty, and can express theological and moral ideas incongruous with sound religious teaching. Judged by the latter standard the Collects of the Prayer Books represent varying degrees of excellence. The literary standard, too, assigns to some a place much higher than that of others. Indeed, there is no department of Prayer Book writing which illustrates more clearly than the Collects do, the unevenness of Prayer Book style. When, however, as sometimes occurs, the purest form enshrines the highest thought, the result is a prayer so admirable (if human minds can judge) that the presence of a considerable number of these in its pages has done much to give the Prayer Book its reputation as a classic of devotional literature.

LENGTH

Every writer on the Collect speaks of its brevity. Yet, while it is true that no rambling, rhetorical prayer can ever be classified as a Collect, it is possible to enlarge the Collect-form and still have it retain the proportions which make a true Collect. The symmetry, sequence, and rhythm can be preserved, even if the number of parts be doubled or trebled. Sometimes in such a case more than one sentence is required; usually, too, the difficulty of achieving literary success is increased; yet good Collects have been written in this way.

The shortest imaginable Collect might read:

O God, who art holy: Sanctify us by thy Spirit; through Jesus Christ.

Lengthening this slightly, we have:

O Almighty God, the fountain of all holiness: Sanctify our hearts, we beseech thee, by thy pure Spirit, that we may grow in grace and in knowledge of thee; through Jesus Christ our Lord.

By the process of "doubling," we could then read:

Almighty and everlasting God, who art the fountain of all holiness, and before whose beauty the very heavens are unclean: We beseech thee so to sanctify our hearts and illumine our minds by the outpouring of thy pure Spirit, that, following in the steps of thy blessed Son, we may grow in grace and in knowledge of thee; through the same Jesus Christ our Lord.

The next step in enlargement would require a new clause, or possibly a new sentence, after the words *thy pure Spirit*.

This would be an additional petition. The closing portion, *that, following in the steps, etc.*, would be lengthened correspondingly by the addition of another balancing clause. Thus a Collect may be expanded without losing its pattern, and therefore without forfeiting its right to be called a Collect.

A two-sentence Collect is seen in 22, where, between the opening and closing parts, two sets of clauses occur: (1) *so guide . . . that they may lay . . .*; (2) *give thy grace . . . that . . . they may show. . .* Here the writer has more to say than can be compacted within the usual compass, for he has in mind (1) the need for wisdom in choosing ministers, and (2) the need for God's grace to fortify even those who are wisely chosen. Yet he wishes to make one prayer instead of two, and he desires that the resultant form regarded as a whole shall exhibit the cadence and rhythm of a single Collect. Numbers 42 and 188, on the other hand, are not essentially two-sentence Collects, and a more careful editing would have used a single sentence.

The sequence of short sentences in Collect 59 resembles the suffrages of a Litany. Of this type there are many examples in the Prayer Books, and in certain cases it has been difficult to judge whether or not the prayer in question should be included in a compilation of Collects. Concerning borderline cases opinions will differ. But the compiler has preferred to risk being at fault through over-inclusiveness rather than by the too strict application of a fixed rule to omit prayers which the reader might naturally expect to find; for if there are eight prayers on a certain topic, of which five are true Collects and three questionable, the exclusion of the latter on the ground of style alone would probably reduce, rather than enhance, the usefulness of

this book. Similar to Collect 59 are 206, 207, 208, and 209. Before each short sentence in the body of such a prayer, one could insert the words "That it may please thee to" and at the end of each, "We beseech thee to hear us, good Lord." Thus the Litany-form and the Collect-form overlap, and one is tempted to coin a new designation: either Collected Litany, or Litanized Collect.

Among the more successful longer Collects, stylistically speaking, are 213, 219, 223, and 337; the last notable for its twenty-eight line sentence which, because it is well fashioned, bears without strain the weight of a large but graceful pattern. Long also is the twenty-one line sentence in 258, a prayer cast in a mould more unmistakably that of the Collect than is many a prayer of shorter length. From start to finish the author never loses the sense of being governed by the framework:

Eternal God, whom heaven cannot contain:
Be present with us who are here to consecrate this place.
Accept and bless this service;
through Jesus Christ.

Though clause is added to clause, and phrase piled upon phrase, the pattern is not broken. The same may be said of the shorter and simpler 234. And 266 affords another example of the long sentence.

In Collect 285 we find a different type, a long prayer being made out of several short ones. Here the sense of unity is achieved not only by the sequence of ideas, but also by the joining of parts in so skillful a way that the joints do not obtrude—a difficult feat accomplished with admirable felicity.

The theory that in order to be a Collect a prayer must

be short, is doubly refuted by the Prayer Books, which both contain long prayers composed in Collect pattern (E.g., 337), and also use the word Collect as a label for certain long prayers (E.g., 578).

PETITION OR THANKSGIVING

The theory that a prayer should be a petition rather than a thanksgiving in order to be classified as a Collect, also is refuted by the Prayer Books themselves, both in the use of the word Collect as a label for certain thanksgivings (E.g., 248, 464, 465), and also in the fact that many thanksgiving prayers are cast in entirely unmistakable Collect-form. What makes a Collect a Collect is its literary pattern: not its content or its length. The authority for this view rests upon internal Prayer Book evidence, and needs no external confirmation.

DERIVATION

The derivation of the word "Collect" is by no means clear, for it has been used with different meanings in different parts of Christendom, and in different centuries. A discussion of the origins of the word does not come within the scope of the present book, for here we are concerned only with certain English Books currently in use, and are dealing with what the Collects have come to be, rather than with the processes by which they came to be what they are. It will therefore be sufficient for our purpose to say that two Latin words, *collectio* and *collecta*, are at the source of the word's history, and that the authorities who have written on the subject are divided, roughly, into two schools: (1) those who find that the word originally meant a prayer that was a collection of *ideas* (summing up the silent prayers of indi-

viduals who had been bidden to pray for this or that cause) ; and (2) those who find that the word was used to describe a collection of *people*, gathered together in one place on their way to a church where a service was to be held—in which case it meant “the prayer said over the people when all are collected.”

THE INVOCATIVE

The use of the imperative verb-form when addressing the Deity is often cited as a distinguishing mark of the Collect, and of the prevailing style in the Prayer Book as a whole. These imperatives resound throughout the Book like the blows of a hammer, giving accent and crispness to its style, and contributing toward the brevity and condensation so greatly prized by liturgical scholars. Sharply contrasted are the styles of both Litany and Oratorical Prayers, where the subjunctive mood sets the tone and we find such flowing and generously-worded clauses as: “We humbly beseech thee that of thy mercy thou wouldest be pleased to bestow.” This, with its tone of pleading, is good style in a Litany and in an Oratorical Prayer. A Collect, on the other hand, would say: “Bestow, we beseech thee, . . .”

From the point of view of theology the custom of addressing imperatives to God may at first appear objectionable. Does the worshipper seek to bend the Divine Will to suit human desires? Is God One to whom man issues orders? If in the human family a child is not encouraged to speak in such manner to his earthly father, much less, one would suppose, should a human being thus approach his Father in heaven. The answer is that a good Christian prayer, “commanding” God to do that which He already wants to do, places the worshipper in line with the current of the Di-

vine Will. Though the verb takes the form grammarians call "imperative," the intent is "acceptive." "Cleanse the thoughts of our hearts" means "Let the purifying power of thy Spirit have its way with our thoughts." When we ask this, and even (in a sense) demand it, we place our wills in the position of reverent submission to what is already a fact: God's influence toward purity and single-mindedness. We enlist as ambassadors and friends of the Almighty. This mood, the very spirit and essence of Christian prayer, has already received its authentication and embodiment in the Lord's Prayer, with its four mighty imperatives. Students of prayer would therefore do well to adopt a special grammatical nomenclature and speak of the Invocative Mood. To invoke means *to call on for aid*, or *to invite earnestly*. Worshipers earnestly invite their Maker to bestow upon them those powers and benefits which His nature confers because it is already His nature. In the oft-quoted words of Archbishop Trench, "We must not conceive of prayer as an overcoming of God's reluctance, but as a laying hold of his highest willingness." The use of the "imperative" is therefore fully justified as well on theological as on literary grounds. That the composers of the Prayer Book well understood this problem, and that it occupied their minds more than a little, can be seen in such Collects as 52, 81, 83, 94, 294, 296, 301, 305, 308.

We may conclude this section by saying that in the nature of the case it is all but impossible to fashion an absolutely precise definition of The Collect, since any formula narrow enough to be exact will exclude so many exceptions that it will be inadequate, while any formula broad enough to embrace all the prayers properly known as Collects will admit so wide a range as to be ambiguous and vague. A Con-

densed Description, however, may be attempted in the following words:

A Collect, as found in the Prayer Books of the Anglican Communion, is a written prayer, composed to be said aloud by a minister on behalf of a group of people, as an act of public worship; offering to God either petition or thanksgiving; following the pattern of one or another of several distinct literary forms, each of which has its own rhythmic design. It can be either short or long, but compactness of expression is a normal characteristic, and more often than not the prayer is limited to a single sentence.

* * *

Not included in this book are:

The Lord's Prayer.

This masterpiece, not a Collect, has its own unique pattern, concerning which much has been written. To analyze it, or to discuss the relative merits of the slight variations in its English wording (as, for instance, among the seven Prayer Books) does not come within the scope of the present volume.

Exhortations.

These are not prayers, though material from certain of them has been used in the composition of a few Collects. (E.g., 294.)

General Confessions and General Thanksgivings.

The tenor, purpose, and form of these prayers, written to be said aloud by a congregation, place them outside the Collect category.

Bidding Prayers, and The Prayer for the Whole State of Christ's Church. (E.g., US pp. 47-48; 74-75.)

Though each paragraph contains Collect-material, the prayer as a whole is not a Collect.

Litanies.

Prayer of Consecration in the Communion Office.

Though Collects are latent here, in view of the Eucharistic character of the prayer as a whole it is not included.

Prayer of Humble Access.

This has a form of its own, without parallel. Its third sentence is a very slightly disguised Collect.

Fragmentary Prayers.

The cycle of short sentences, each with its *Amen*, in the Office of Baptism (US p. 278), is a case in point.

"Turn thou us, O good Lord . . ."

In the Penitential Office (US p. 62). This is spoken by the congregation with the minister.

"It is very meet, right, and our bounden duty, . . ."

The only one included (377) is from the Ministration of Baptism. ER and S have similar forms in the Ordination Services. These are not Collects, though each one swings into the Collect-form toward the end.

Pronouncements, Declarations, Absolutions, Blessings, Committals, Words of Administration of Sacraments, Words Conferring Authority or Status.

This book does not include statements, however prayer-like in form, which are addressed to people, or to a human person, instead of to God. It may be noted in passing that a certain ambiguity mars the perfection of a few of these by omitting the article "The" before the Name of God which stands at the opening. An example appears in US on page 7, where the Declaration should begin, "The Almighty God"—as the Deity is referred to throughout in the third (grammatical) person, not the second.

THREE COLLECT PATTERNS

Of the Prayer Book prayers which are unmistakably Collects, practically all belong to one or another of three literary Types. These we call A, B, and C.

TYPE A

Examples of Type A are found in Collects 3, 6, 7, 11, 19, 65, 77, 78, 158, 160, 181-185, 247, 331. The design is as follows:

1. The Address to God.

In at least one case (Collect 65 in all but US) the single word *God* is used for the address; but almost always this word is preceded by *O*, or by some such adjective as *Almighty*, or by several adjectives. Any one of the three Persons of the Trinity may be addressed.

2. The Descriptive Clause (or Clauses).

This part mentions the particular attribute of Deity relying on the operation of which, or in view of which, the

Petition or Thanksgiving which follows is offered. Instead of a clause, sometimes the grammatical device known as an appositive is employed (283), as having the force of a clause. (*Sanctifier of the faithful* is the equivalent of *who sanctifieth the faithful*).

Between the last word of the Descriptive Clause and the first word of the Pétition (or Thanksgiving) a uniform punctuation-mark is used, not simply to perform the usual office of a punctuation-mark but also to signalize the turning-point or pivot of the literary design. (This feature gives the name Pivotal to Type A.) For this, E, I, and US employ a semi-colon; ER, C, S, and SA, a colon. The present book adopts the latter, as more strongly marking the "pivotal moment" in the turn of the pattern. The first word of the Petition (or Thanksgiving) invariably begins with a capital letter.

3. The Petition or Thanksgiving.

This is the core of the Collect. When the prayer runs wholly true to type, the first word of this clause is an imperative verb (18, 19, 20, 24, 46, 47, 55, 60, 61, 67, 73, 75, 77, 78). In a somewhat weaker form of this type, the imperative verb is either "Grant" or "Give" (3, 4, 6, 7, 8, 9, 20, 23). Another form uses a circumlocution borrowed from the Litany-form (11, 17, 21, 58, 64, 70, 72). The core of the Collect may require several clauses, some independent, some dependent.

4. The Ending.

With few exceptions the Endings are formal and traditional, following a set of rules.

Of the three patterns, Type A has the sharpest outline

and is the most readily distinguishable. The reason for this is the Pivot, which divides the prayer into two parts (not equal in length) like the stanzas of a poem. The first part is related to the second as a protasis to an apodosis, the sequence of thought turning with the colon. The result is the feeling that the prayer is "through-composed" (as we say in song-writing), the first part making the second part necessary, the second "resolving" the first and carrying the thought through to its logical conclusion. In this type more than in any other, "we see the end from the beginning."

The imperative verb which begins the apodosis thus assumes extraordinary importance, and in a strong Collect gives point and force and color to the prayer. The verbs Open (47), Pour (77), Graft (78), Keep (24), Cleanse (430), Defend (439), Mortify (172), Break (122), Fulfil (308), Enlighten (402), Look (328), Shine (144), Send (18), Create (19), distinguish the Collects of which they are the pivotal verbs. A careful composer of a Collect selects this verb with care, conscious that it receives a heavy accent. In choosing a group of Collects to be said in succession, the minister, seeking variety in this respect, does not read one after the other several prayers having the same pivotal verb. The pair of Collects which follow the Collect of the Day in Morning Prayer, though each is excellent, are in this sense badly placed.

Perhaps the most celebrated prayer in the Type A group is the Collect for Singleness of Heart which stands at the opening of the Communion Office. A partial analysis of its rhythm and pattern illustrates the construction of this type at its best.

ADDRESS

	No. of Syllables
Almighty God	4

THREE DESCRIPTIVE CLAUSES

unto whom all hearts are open	8
all desires known	4
and from whom no secrets are hid:	8

THREE PETITIONARY CLAUSES

Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit	18
that we may perfectly love thee	8
and worthily magnify thy holy Name	11

ENDING

through Christ our Lord	4
-------------------------	---

This prayer exhibits a nicety of construction nowhere surpassed. Balance, smoothness, cadence, and a skillful distribution of stresses, are here seen at their best. The Address, *Almighty God*, which is almost as short as an address can be, is matched by the ending, *through Christ our Lord*, which is shorter than most. The Descriptive Clauses have a three-beat rhythm, which finds its echo in the three clauses of the Petition. Balance of thought is wedded to balance of style. When the two triads are studied side by side, it becomes evident that the parallelism in thought is perfect. "Unto whom all *hearts* are open" matches "Cleanse the thoughts of our *hearts*;" "all *desires* known" is linked with "perfectly *love* thee;" and "from whom *no secrets* are hid" is associated with "*worthily* magnify thy holy Name."

Mathematically, the distribution of syllables as between the two triads (Descriptive and Petition) is 8-4-8, 18-8-11. In each, the middle clause is the short one. This makes for symmetry. But the symmetry is not mathematically exact, as it would be if each term in the second triad doubled the corresponding term in the first (8-4-8; 16-8-16). And here we observe one of the rhythmic elements that make a beautiful Collect beautiful: basic symmetry, with just enough irregularity to avoid sing-song, just enough unbalance to prevent jingle. Cadenced prose rather than metered poetry is what makes good Collect-writing.

If syllables were added and subtracted in the right places, this famous Collect could be re-written (and spoiled) to conform to an exact 8-4-8; 16-8-16 scheme. Thus we should have:

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the entrance of thy Holy Spirit, that we may perfectly love thee, and worthily magnify the excellence of thy holy Name; through Christ our Lord.

Of prayers that are virtually poems, and therefore not in the Prayer Book, the two which follow are examples. Their pattern is of a character not congruous with Prayer Book style, not designed for public recital in liturgical worship.

O most merciful Redeemer, Friend and Brother, may we know thee more clearly, may we love thee more dearly, may we follow thee more nearly.

(Bishop of Chichester. Twelfth Century.)

Teach us, good Lord, to serve thee as thou deservest; to give, and not to count the cost; to fight, and not to heed

the wounds; to toil, and not to seek for rest; to labour, and not to ask for any reward save that of knowing that we do thy will; through Jesus Christ our Lord.

(*Ignatius Loyola. Sixteenth Century.*)

Each of these prayers has enriched the life of many a person. Their spiritual value is not questioned. If, however, one were to read either of them aloud on behalf of a worshipping congregation, their rhythm would hinder rather than help, for it obtrudes upon the ear of the listener instead of providing, as Collects do, an undercurrent of delicately suggested beats.

TYPE B

Examples of Type B may be seen in Collects 2, 26, 37, 43, 68, 76, 80, 81, 86, 92, 96, 161, 257, 303, 371, 385, 398, 399, 418, 423, 437, 447, 480, 550. The pattern is as follows:

1. An Imperative (Invocative) Verb introduces at once the Petition or Thanksgiving.
(This is like the verb after the colon in Type A.)
2. The Address to God occurs parenthetically embedded in the first clause, or immediately after it, accompanied often by *we beseech thee* or its equivalent.
3. Clauses follow, and phrases, the number depending upon the complexity of thought. There may be several independent clauses, and each may support a subordinate clause.
4. The Ending.

Two features give to this Type its peculiar character. First, the opening word, which in a strong Collect sets the tone and determines the spirit of the whole prayer. Char-

acteristic are Assist (37), Send (68), Keep (86), Stir up (96), Look (205), Be mindful (207), Guide (274), Regard (292), Lighten (480). (In the weaker form, the initial word is *Grant*, or one of its equivalents.) Second, the tendency of the clauses to "descend" in length and also in emphasis as the prayer proceeds. The strongest accent falls on the opening word of the Collect, and the strongest clause is the first. The general effect, in many Type B Collects, is that of a pendulum gradually running down. Unlike Type A, where the rhythm builds up to a climax at the Pivot, Type B starts at the highest point and tapers down toward the Ending. For this reason this Type is often used in prayers for Evening, Consolation, Peace, and the Close of a Service. The pattern has no turning-point; the prayer does not consist of two parts, each answering to the other; clauses and phrases follow each other as it were in a straight line, and are usually connected by the simple conjunction *and*. The following will serve as illustrations:

(96) Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord.

(480) Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ.

Of the Collects in this group which begin with the word *Grant*, the most famous perhaps, as certainly it is the most beautiful, is:

- (92) Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord.

It not infrequently happens that a Collect takes a form which, stylistically speaking, is ambiguous. The authors, after all, were not chiefly interested in style-types, even if, as no one can deny, Collect-writing is prayer-composition at its most stylized. The result is that here and there we find a Collect whose intention (whether consciously in the mind of the author or not) is conformity to one of the Types, but whose actual form, perhaps in only one detail, obscures the essential pattern. A case in point is Collect 481, fashioned out of the closing sentences of a sermon by Cardinal Newman. The editor who made the words into a prayer devised what is virtually a Type B Collect. All that is needed to make it wholly so is to transpose the first pair of words with the second pair, so that it shall read:

Support us, O Lord, all the day long, until the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in thy mercy grant us a safe lodging, and a holy rest, and peace at the last; through Jesus Christ our Lord.

There are several other Collects to which a slight alteration would bring sharpness of outline and stylistic strength, revealing an inherent pattern which the present arrangement of words inadvertently obscures. For example:

Collect 5 should begin (as it does in the Latin):

Raise up, we pray thee O Lord, thy power, and come among us, and with great might succour us; . . .

The following are potentially, and are here shown as actually, of Type A:

- (7) Almighty God, who hast poured upon us the new light of thine incarnate Word: Enkindle, we pray thee, the same light in our hearts, that it may shine forth in our lives; through Jesus Christ our Lord.
- (54) Almighty God, Lord of heaven and earth: Pour forth thy blessing, we beseech thee, upon this land, and give us a fruitful season; that we, constantly receiving thy bounty, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

The following, if re-edited and pointed-up, would read:

- (70) Almighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity: Keep us, we beseech thee, stedfast in this faith, and defend us from all adversities; that in the power of the divine Majesty we may evermore worship thy Unity, who livest and reignest one God, world without end.
- (121) O merciful God, whose holy Apostle Saint James left his father and all that he had, and without delay obediently followed the calling of thy Son Jesus Christ: Grant that we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through the same Jesus Christ our Lord.

TYPE C

Of Type C, examples are found in Collects 14, 25, 27, 74, 93, 95, 110, 113, 156, 186, 302, 306, 366-368, 415, 420, 432, 468, 553.

(27) We beseech thee, Almighty God, mercifully to look upon thy people, that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord.

(74) O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord.

The distinguishing mark of this pattern is its likeness to the Litany-form. First comes the Address to God, often coupled with *we beseech thee* or its equivalent; and these two items may occur in either order. There follow without any break the clauses of the body of the prayer, most often connected by *and* or *that*.

The influence of Litany-style upon this pattern is most easily discernible if one takes a typical suffrage from a Litany and re-casts it in Collect-form. For example:

In the Litany we have:

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit; we beseech thee to hear us, good Lord.

In a Collect this would become:

We beseech thee, merciful Lord, to give to all thy people

increase of grace to hear meekly thy Word, to receive it with pure affection, and to bring forth the fruits of the Spirit; through Jesus Christ our Lord.

or,

We beseech thee, Almighty God, to give to thy people such increase of grace to hear meekly thy Word and to receive it with pure affection, that they may bring forth the fruits of the Spirit; through Jesus Christ our Lord.

or,

Almighty God, we beseech thee mercifully to hear us; and grant that thy people, meekly hearing thy Word and receiving it with pure affection, may ever bring forth the fruits of the Spirit; through Jesus Christ our Lord.

There is here no Descriptive Clause and Pivot, as in Type A; and, unlike Type B, this form never starts with an Imperative Verb. The beginning is gradual, and there is a continuous and smooth flow from start to finish. Some of the loveliest Collects of all are written in this mould, which is noted for gracefulness and facility. The two which follow are among the best known:

(468) We humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we most justly have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord.

(432) O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws and in the works of thy commandments; that,

through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ.

ENDINGS

In *An Alternative Form of The Calendar and Occasional Offices of the Church*, SA gives a series of Rules for Endings, as follows:

If the prayer is addressed to the First Person of the Blessed Trinity, the words *who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end* are added after *through Jesus Christ our Lord*.

If the name of our Lord has been mentioned in the body of the Collect, the words *the same* are inserted before the words *Jesus Christ*.

If the name of the Holy Ghost has been mentioned in the body of the Collect, the words *in the unity of the same Spirit* are substituted for the words *in the unity of the Holy Ghost*.

If the prayer is addressed to the Second Person of the Blessed Trinity, the ending is *who livest and reignest with the Father and the Holy Ghost, one God, world without end*.

If these endings are used, it should be noted that when more Collects than one are said, the full ending is added only to the Collect for the Day and to the last of the Memorials.

SA also says, "If desired, the traditional endings of the Collects may be used", thus inviting the minister to exercise a discretion employed less often than it should be.

It must be added that the words *the same*, before *Jesus Christ*, are frequently omitted, when otherwise called for,

if the words *the same* have already been used in another connection. This is done to avoid repetition.

There is also a traditional ending employed when the prayer is addressed to the Holy Spirit (284).

There is one Ending-form which requires special mention, though its employment is by no means to be encouraged. This is the device by which the words *Jesus Christ our Lord* (or some counterpart) are made to do double service, both as an integral part of the body of the prayer (the Petition, for example) and as an Ending. By so organizing the phrases of the Petition that those words come at its end, the words *Jesus Christ our Lord* are, as it were, counted twice: as rounding out the sense of the Petition, and as closing the prayer. Examples of this adroit but deplorable device are found in Collects 3, 196, 269, 391. In Collects 83 and 301, the ambiguity is legitimate because the subject of each of these prayers is the necessity of Christ's worthiness and mediation as the means by which we may pray at all.

Unusual Endings are found in Collects 153, 170 (not unique), 183, 328, 341.

Certain Collects are printed without Endings. This does not mean that a conventional Ending may not be added at the discretion of the minister. The usual reason for the omission is the fact that the prayer appears in the Prayer Book as one of several paragraphs in a cycle. (Collects 290-293, 295, 357, 369-371, 399, 407, 410, 411, 413, 420, 421.)

A true Ending is one which fulfills the following conditions:

The prayer itself (Petition or Thanksgiving) is completed, and its meaning rounded out, before the Ending begins.

The Ending is an addition. Sometimes it takes the form of

a complete new sentence.

In every case where the Ending is wholly true to form, it follows a prayer which, grammatically speaking, could have come to a full stop before the Ending; and the idea which the Ending adds is either:

An ascription of praise to God; or

A statement of the name or spirit in which the prayer is offered; or for whose sake; or through whose merits; or relying upon what power and grace. The entire Ending is understood as adverbially qualifying the entire prayer.

Almost any Collect in this compilation will be found to follow one or another of these three Patterns. Exceptions, however, here and there occur, in some cases because the prayers result from a combination of two or more other prayers and the editorial work of fitting the phrases and the ideas into a new pattern has not been carried out with complete success. In other cases, unusual designs have been experimented with. In the long run the survival of a particular pattern, as of an individual prayer, depends upon its acceptability to the people of the Church as a whole over a period of years. Forms not sufficiently liked drop away; rhythm-schemes that do not satisfy the ear become discarded. In all matters of form (as distinguished from meaning) the standard is that set by the great majority of the Collects that have survived. One may speak, in this connection, of the Church's corporate taste. Any judgments, therefore, that are made or implied by the compiler, in reference to the style of this or that prayer, are based, not upon personal preference or whim, but upon the prevailing standard within the collection of prayers themselves. The Prayer Book is its own judge, and by its own voice accords a higher place to some forms than to others.

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THE following are among the many books which should be consulted by anyone wishing to make a thorough study of the Collects.

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THE YEƆR OF OUR LORD

SUNDAYS, AND DAYS DEPENDENT ON SUNDAYS

+

1 The First Sunday in Advent



ALMIGHTY God, give us grace that we may cast away the works of darkness and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again, in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal; through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

2 During Advent



GRANT, O Almighty God, that as thy blessed Son Jesus Christ at his first advent came to seek and to save that which was lost, so at his second and glorious appearing he may find in us the fruits of the redemption which he wrought; who liveth and reigneth with thee and the Holy Spirit, one God world without end. *Amen.*

3 **The Second Sunday in Advent**

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen* .

4 **The Third Sunday in Advent**

OR LORD Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee: Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight; who livest and reignest with the Father and the Holy Spirit ever, one God world without end. *Amen* .

The Fourth Sunday in Advent



LORD, raise up, we pray thee, thy power, and come among us, and with great might succour us; that, where- as through our sins and wickedness we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be honour and glory world without end. *Amen*.

6 The First Sunday after Christmas



LMIGHTY God, who hast given us thine only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin: Grant that we, being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God world without end. *Amen*.

7 The Second Sunday after Christmas



LMIGHTY God, who hast poured upon us the new light of thine incarnate Word: Grant that the same light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord. *Amen*.

8



GOD, whose blessed Son Jesus Christ became man that we might become the sons of God: Grant, we beseech thee, that being made partakers of the divine nature of thy Son, we may be conformed to his likeness; who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen*.

9



LMIGHTY God, who didst wonderfully create man in thine own image, and didst yet more wonderfully restore him: Grant, we beseech thee, that as thy Son our Lord Jesus Christ was made in the likeness of men, so we may be made partakers of the divine nature; through the same thy Son, who, with thee and the Holy Ghost, liveth and reigneth one God world without end. *Amen*.

10 **The First Sunday after the Epiphany**



LORD, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen*.

11 **The Second Sunday after
the Epiphany**



ALMIGHTY and everlasting God, who dost govern all things in heaven and earth: Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen*.

12 **The Third Sunday after the Epiphany**



ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen*.

The Fourth Sunday after the Epiphany



GOD, who knowest us to be set in the midst of so many and great dangers that by reason of the frailty of our nature we cannot always stand upright: Grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

14 The Fifth Sunday after the Epiphany



LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

15 The Sixth Sunday after the Epiphany



GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God and heirs of eternal life: Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that when he shall appear again, with power

and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever, one God world without end. *Amen*.

16

Septuagesima The Third Sunday before Lent



LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost ever, one God world without end. *Amen*.

17

Sexagesima The Second Sunday before Lent



LORD God, who seest that we put not our trust in any thing that we do: Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen*.

Quinquagesima The Sunday next before Lent



LORD, who hast taught us that all our doings without charity are nothing worth: Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen*.

Ash Wednesday The First Day of Lent



LMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen*.

The First Sunday in Lent



LORD, who for our sake didst fast forty days and forty nights: Give us grace to use such abstinence that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness; to thy honour and glory who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen*.

The Lenten Ember Days

THE WEDNESDAY, FRIDAY, AND SATURDAY AFTER
THE FIRST SUNDAY IN LENT



ALMIGHTY God, who hast committed to the hands of men the ministry of reconciliation: We humbly beseech thee by the inspiration of thy Holy Spirit to put it into the hearts of many to offer themselves for this ministry, that thereby mankind may be drawn to thy blessed kingdom; through Jesus Christ our Lord. *Amen*.



LMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son: Mercifully look upon the same, and so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those who shall be ordained to any holy function give thy grace and heavenly benediction, that both by their life and doctrine they may show forth thy glory and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*



LMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church: Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve

before thee, to the glory of thy great Name and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen*.

24

The Second Sunday in Lent



ALMIGHTY God, who seest that we have no power of ourselves to help ourselves: Keep us, both outwardly in our bodies and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen*.

25

The Third Sunday in Lent



WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty to be our defence against all our enemies; through Jesus Christ our Lord. *Amen*.

26

The Fourth Sunday in Lent



RANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen*.

27

Passion Sunday The Fifth Sunday in Lent



E beseech thee, Almighty God, mercifully to look upon thy people, that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen*.

28

Passion Sunday to Good Friday, inclusive



LORD God, our heavenly Father: Regard, we beseech thee, with thy divine pity, the pains of all thy children; and grant that the passion of our Lord, and his infinite merits, may make fruitful for good the miseries of the innocent, the sufferings of the sick, and the sorrows of the bereaved; through him who suffered in our flesh and died for our sake, thy Son our Saviour Jesus Christ. *Amen*.



GOD, who by the cross and passion of thy Son Jesus Christ didst save and deliver mankind: Grant that by stedfast faith in the merits of that holy sacrifice we may find help and salvation, and may triumph in the power of his victory; through the same Jesus Christ our Lord. *Amen*.



GOD, who didst will that thy Son should suffer death upon the cross, that thou mightest deliver us from the snares of the enemy: Grant that by the merits of his death we may know the power of his resurrection; through the same Jesus Christ our Lord. *Amen*.



GOD, whose blessed Son did overcome death for our salvation: Mercifully grant that we, who have his glorious passion in remembrance, may take up our cross daily and follow him; through the same thy Son Jesus Christ our Lord. *Amen*.



LORD God, whose blessed Son did bear our sins in his own body on the tree: Give us, we pray thee, such true repentance and amendment of life, that we may never crucify him afresh, and put him to an open shame, by conscious and wilful sin; through the same Jesus Christ our Lord. *Amen.*



GOD, whose blessed Son did suffer for all mankind: Grant unto us that, rightly observing this holy season, we may learn to know thee better, to love thee more, and to serve thee with a more perfect will; through the same Jesus Christ our Lord. *Amen.*

Palm Sunday The Sunday next before Easter



ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may

both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen*.

35

The Monday before Easter



ALMIGHTY God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same thy Son Jesus Christ our Lord. *Amen*.

36

The Tuesday before Easter



LORD God, whose blessed Son, our Saviour, gave his back to the smiters, and hid not his face from shame: Grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed; through the same thy Son Jesus Christ our Lord. *Amen*.

37

The Wednesday before Easter



ASSIST us mercifully with thy help,
O Lord God of our salvation, that
we may enter with joy upon the
meditation of those mighty acts whereby
thou hast given unto us life and immortality;
through Jesus Christ our Lord. *Amen*.

38

Maundy Thursday The Thursday before Easter



ALMIGHTY Father, whose dear Son
on the night before he suffered did
institute the Sacrament of his Body
and Blood: Mercifully grant that we may
thankfully receive the same, in remembrance
of him who in these holy mysteries giveth
us a pledge of life eternal, the same thy Son
Jesus Christ our Lord; who now liveth and
reigneth with thee and the Holy Spirit, ever
one God world without end. *Amen*.

39



LORD Jesus Christ, who in a won-
derful Sacrament hast left unto us a
memorial of thy passion: Grant us,
we beseech thee, so to venerate the sacred
mysteries of thy Body and Blood, that we
may ever perceive within ourselves the fruit

of thy redemption; who livest and reignest with the Father in the unity of the Holy Spirit, God for ever and ever. *Amen*.

40

Good Friday



LMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost, ever one God world without end. *Amen*.

41



LMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen*.



MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live: Have mercy upon thine ancient people the Jews, and upon all who have not known thee, or who deny the faith of Christ crucified. Take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that we may be made one flock under one shepherd, Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Spirit, one God world without end. *Amen.*

Easter Eve



RANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits who died, and was buried, and rose again for us, the same thy Son Jesus Christ our Lord. *Amen.*

Easter Day



ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee that as by thy special grace preventing us thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God world without end. *Amen.*



GOD, who for our redemption didst give thine only-begotten Son to the death of the cross, and by his glorious resurrection hast delivered us from the power of our enemy: Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same Jesus Christ our Lord. *Amen.*

Easter Day to the Eve of Ascension Day, inclusive



LORD God Almighty, whose blessed Son our Saviour Jesus Christ did on the third day rise triumphant over death: Raise us, we beseech thee, from the death of sin unto the life of righteousness, that we may seek those things which are above, where he sitteth on thy right hand in glory; and this we beg for the sake of the same thy Son Jesus Christ our Lord. *Amen*.

The Monday in Easter Week



GOD, whose blessed Son did manifest himself to his disciples in the breaking of bread: Open, we pray thee, the eyes of our faith, that we may behold thee in all thy works; through the same thy Son Jesus Christ our Lord. *Amen*.

The Tuesday in Easter Week



RANT, we beseech thee, Almighty God, that we who celebrate with reverence the Paschal feast, may be found worthy to attain to everlasting joys; through Jesus Christ our Lord. *Amen*.

Low Sunday

The First Sunday after Easter



LMIGHTY Father, who hast given
thine only Son to die for our sins,
and to rise again for our justification:
Grant us so to put away the leaven of malice
and wickedness, that we may alway serve
thee in pureness of living and truth; through
the merits of the same thy Son Jesus Christ
our Lord. *Amen*.

The Second Sunday after Easter



LMIGHTY God, who hast given
thine only Son to be unto us both a
sacrifice for sin, and also an ensample
of godly life: Give us grace that we may
always most thankfully receive that his in-
estimable benefit, and also daily endeavour
ourselves to follow the blessed steps of his
most holy life; through the same Jesus
Christ our Lord. *Amen*.

The Third Sunday after Easter



ALMIGHTY God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness: Grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen*.

The Fourth Sunday after Easter



ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen*.

Rogation Sunday The Fifth Sunday after Easter



LORD, from whom all good things do come: Grant to us thy humble servants that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen*.

The Rogation Days

THE MONDAY, TUESDAY, AND WEDNESDAY BEFORE
THE ASCENSION DAY



ALMIGHTY God, Lord of heaven and earth: We beseech thee to pour forth thy blessing upon this land, and to give us a fruitful season; that we, constantly receiving thy bounty, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen*.



LMIGHTY and merciful God, from whom cometh every good and perfect gift: Bless, we beseech thee, the labours of thy people, and cause the earth to bring forth her fruits abundantly in their season, that we may with grateful hearts give thanks to thee for the same; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God world without end. *Amen*.



LMIGHTY God, who hast blessed the earth that it should be fruitful and bring forth abundantly whatsoever is needful for the life of man: Prosper, we beseech thee, the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God, who hast created the earth for man, and man for thy glory: Mercifully hear the supplications of thy people, and be mindful of thy covenant; that both the earth may yield her increase, and the good seed of thy Word may bring forth abundantly, to the glory of thy holy Name; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God, Lord of heaven and earth, in whom we live and move and have our being, who makest the sun to rise on the evil and on the good, and sendest rain on the just and on the unjust: We beseech thee at this time favourably to behold thy people who call upon thee, and to send thine abundant blessing upon the earth that it may bring forth its fruits in due season; and that we, being filled with thy bounty, may evermore give thanks unto thee, the giver of all good; through Jesus Christ our Lord. *Amen*.



GRACIOUS Father, who openest thine hand and fillest all things living with plenteousness: We beseech thee of thine infinite goodness to hear us, who now make our prayers and supplications unto thee. Remember not our sins, but thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let thy breath go forth that it may renew the face of the earth. Show thy loving-kindness, that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto thy Name; through Christ our Lord. *Amen*.



ALMIGHTY God, who hast made the sea and all that moveth therein: Bestow thy blessing on the harvest of the waters, that it may be abundant in its season, and on our fishermen and mariners, that they may be kept safe in every peril of the deep; so that we all with thankful hearts may acknowledge thee, who art the Lord of the sea and of the dry land; through Jesus Christ our Lord. *Amen*.



ALMIGHTY Father, who by thy Son Jesus Christ hast sanctified labour to the welfare of mankind: Prosper, we pray thee, the industries of this land, and all those who are engaged therein; that, shielded in all their temptations and dangers, and receiving a due reward of their labours, they may praise thee by living according to thy will; through Jesus Christ our Lord. *Amen*.

The Ascension Day



GRANT, we beseech thee, Almighty God, that, like as we do believe thine only-begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend and with him continually dwell; who liveth and reigneth with thee and the Holy Ghost, one God world without end. *Amen*.

The Ascension Day to the Vigil of Whitsunday, inclusive



ALMIGHTY God, whose blessed Son our Saviour Jesus Christ ascended far above all heavens, that he might fill all things: Mercifully give us faith to perceive that according to his promise he abideth with his Church on earth, even unto the end of the world; through the same Jesus Christ our Lord. *Amen*.

The Sunday after Ascension Day



GOD, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven: We beseech thee leave us not comfortless, but send to us thine Holy Ghost to comfort us and exalt us unto the same place whither our Saviour Christ is gone before; who liveth and reigneth with thee and the Holy Ghost, one God world without end. *Amen*.

Whitsunday



GOD, who as at this time didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God world without end. *Amen*.



ALMIGHTY and most merciful God, grant, we beseech thee, that by the indwelling of thy Holy Spirit we may be enlightened and strengthened for thy service; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God world without end. *Amen*.

Whitsunday, and six Days after



ALMIGHTY God, who on the day of Pentecost didst send the Holy Ghost, the Comforter, to abide in thy Church unto the end: Bestow upon us, and upon all thy faithful people, his manifold gifts of grace; that, with minds enlightened by his truth and hearts purified by his presence, we may day by day be strengthened with power in the inward man; through Jesus Christ our Lord, who, with thee and the same Spirit, liveth and reigneth one God world without end. *Amen*.

The Monday in Whitsun Week



END, we beseech thee, Almighty God, thy Holy Spirit into our hearts, that he may direct and rule us according to thy will, comfort us in all our afflictions, defend us from all error, and lead us into all truth; through Jesus Christ our Lord, who, with thee and the same Holy Spirit, liveth and reigneth one God world without end. *Amen*.

The Tuesday in Whitsun Week



RANT, we beseech thee, merciful God, that thy Church, being gathered together in unity by thy Holy Spirit, may manifest thy power among all peoples to the glory of thy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God world without end. *Amen*.

The Whitsuntide Ember Days

THE WEDNESDAY, FRIDAY, AND SATURDAY

AFTER WHITSUNDAY

Collects 21, 22, 23.

Trinity Sunday



LMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech thee that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities; who livest and reignest one God world without end. *Amen*.



LORD God Almighty, Eternal, Immortal, Invisible, the mysteries of whose being are unsearchable: Accept, we beseech thee, our praises for the revelation which thou hast made of thyself, Father, Son, and Holy Ghost, three Persons, and one God; and mercifully grant that ever holding fast this faith we may magnify thy glorious Name; who livest and reignest one God world without end. *Amen*.

The First Sunday after Trinity



GOD, the strength of all those who put their trust in thee: Mercifully accept our prayers, and, because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed; through Jesus Christ our Lord. *Amen*.


The Second Sunday after Trinity




LORD, who never failest to help and govern those whom thou dost bring up in thy stedfast fear and love: Keep us, we beseech thee, under the

protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen*.

74 **The Third Sunday after Trinity**

 LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen*.

75 **The Fourth Sunday after Trinity**

 GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy: Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for the sake of Jesus Christ our Lord. *Amen*.

The Fifth Sunday after Trinity



RANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen*.

The Sixth Sunday after Trinity



GOD, who hast prepared for those who love thee such good things as pass man's understanding: Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen*.

The Seventh Sunday after Trinity



ORD of all power and might, who art the author and giver of all good things: Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen*.

79 **The Eighth Sunday after Trinity**



GOD, whose never-failing providence ordereth all things both in heaven and earth: We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. *Amen*.

80 **The Ninth Sunday after Trinity**



RANT to us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen*.

81 **The Tenth Sunday after Trinity**



ET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen*.

82 **The Eleventh Sunday after Trinity**



GOD, who declarest thy almighty power chiefly in showing mercy and pity: Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen*.

83 **The Twelfth Sunday after Trinity**



ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask but through the merits and mediation of Jesus Christ, thy Son our Lord. *Amen*.

84 **The Thirteenth Sunday after Trinity**



LMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service: Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

85 **The Fourteenth Sunday after Trinity**



LMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

86 **The Fifteenth Sunday after Trinity**



KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable, to our salvation; through Jesus Christ our Lord. *Amen.*

87 **The Sixteenth Sunday after Trinity**



LORD, we beseech thee let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen*.

88 **The Seventeenth Sunday after Trinity**



ORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen*.

89 **The Eighteenth Sunday after Trinity**



ORD, we beseech thee grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord. *Amen*.

90 The Nineteenth Sunday after Trinity



GOD, forasmuch as without thee we are not able to please thee, mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

91 The Twentieth Sunday after Trinity



ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest; through Jesus Christ our Lord. *Amen.*

92 The Twenty-first Sunday
after Trinity



GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

The Twenty=second Sunday after Trinity



ORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen*.

The Twenty=third Sunday after Trinity



GOD, our refuge and strength, who art the author of all godliness: Be ready, we beseech thee, to hear the devout prayers of thy Church, and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen*.

**The Twenty=fourth Sunday
after Trinity**



GLORD, we beseech thee absolve thy people from their offences, that through thy bountiful goodness we may all be delivered from the bands of those sins which by our frailty we have committed. Grant this, O heavenly Father, for the sake of Jesus Christ, our blessed Lord and Saviour. *Amen*.

96 **The Sunday next before Advent
The Twenty=fifth Sunday after Trinity**



STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord. *Amen*.

DATED DAYS

+

97

The Circumcision of Christ

JANUARY 1



ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man: Grant us the true circumcision of the Spirit; that, our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen*.

98



SAVIOUR of the world, who as on this day wast called Jesus, according to the word of the angel: Fulfil unto us, we beseech thee, the gracious promise of that holy Name, and, of thy great mercy, save thy people from their sins; who, with the Father and the Holy Ghost, livest and reignest one God world without end. *Amen*.

New Year's Day



ALMIGHTY God, who alone art without variableness or shadow of turning, and hast safely brought us through the changes of time to the beginning of another year: We beseech thee to pardon the sins we have committed in the year which is past, and give us grace that we may spend the remainder of our days to thy honour and glory; through Jesus Christ our Lord. *Amen.*



IMMORTAL Lord God, who inhabitest eternity, and hast brought us, thine unworthy servants, to the beginning of another year: Pardon, we most humbly beseech thee, our transgressions in the past, and graciously abide with us all the days of our life; guard and direct us in all trials and temptations, that by thy blessing we may grow in grace as we grow in years, and at the last may finish our course with joy; through Jesus Christ our Lord. *Amen.*



ETERNAL Lord God, who hast brought thy servants to the beginning of another year: Pardon, we humbly beseech thee, our transgressions in the past, and graciously abide with us all the days of our life; through Jesus Christ our Lord. *Amen*.

Days between the Circumcision and the Epiphany

JANUARY 2-5



ALMIGHTY God, who hast poured upon us the new light of thine incarnate Word: Grant that the same light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord. *Amen*.

Also Collects 8 and 9.

103 **The Epiphany, or the Manifestation
of Christ to the Gentiles**

JANUARY 6



GOD, who by the leading of a star didst manifest thine only-begotten Son to the Gentiles: Mercifully grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead; through the same thy Son Jesus Christ our Lord. *Amen*.

104 **The Epiphany, and seven days after**



ALMIGHTY God, who at the baptism of thy blessed Son Jesus Christ in the river Jordan didst manifest his glorious Godhead: Grant, we beseech thee, that the brightness of his presence may shine in our hearts, and his glory be set forth in our lives; through the same Jesus Christ our Lord. *Amen*.

Saint Kentigern

JANUARY 13



GOD, who by the preaching of thy blessed servant [Saint Kentigern] didst cause the light of the Gospel to shine in this our land [*in these islands*]: Grant we beseech thee that, having his life and labours in remembrance, we may show forth our thankfulness unto thee for the same by following the example of his zeal and patience; through Jesus Christ our Lord. *Amen*.

The Conversion of Saint Paul

JANUARY 25



GOD, who through the preaching of the blessed Apostle Saint Paul hast caused the light of the Gospel to shine throughout the world: Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen*.

The Presentation of Christ in the Temple, or the Purification of Saint Mary the Virgin

FEBRUARY 2



ALMIGHTY and everliving God, we humbly beseech thy Majesty that, as thine only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen*.

Saint Matthias

FEBRUARY 24



ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles: Grant that thy Church, being alway preserved from false apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen*.

Saint Patrick

MARCH 17



ALMIGHTY God, who in thy providence didst choose thy servant Patrick to be the apostle of the Irish people, that he might bring those who were wandering in darkness and error to the true light and knowledge of thee: Grant us so to walk in that light, that we may come at last to the light of everlasting life; through the merits of Jesus Christ thy Son our Lord. *Amen*.

The Annunciation of the Blessed Virgin Mary

MARCH 25



E beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen*.

Saint Mark

APRIL 25



ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thine Evangelist Saint Mark: Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen*.

Saint Philip and Saint James

MAY 1



ALMIGHTY God, whom truly to know is everlasting life: Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen*.

113 **Saint John before the Latin Gate**

MAY 6



ERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church; that it, being illumined by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to life everlasting; through Jesus Christ our Lord. *Amen*.

114

Saint Columba

JUNE 9

Collect 105.

115

Saint Barnabas

JUNE 11



LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost: Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thine honour and glory; through Jesus Christ our Lord. *Amen*.

Saint John Baptist

JUNE 24



ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour by preaching repentance: Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through the same thy Son Jesus Christ our Lord. *Amen*.

Saint Peter

JUNE 29



ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock: Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen*.

The Visitation of the Blessed Virgin Mary

JULY 2



GOD, who didst lead the Blessed Virgin Mary to visit Elisabeth, to their exceeding joy and comfort: Grant unto us thy people that, as Mary did rejoice to be called the Mother of the Lord, so we may ever rejoice to believe the incarnation of thine only-begotten Son; to whom, with thee and the Holy Ghost, be all honour and glory world without end. *Amen*.

Independence Day

JULY 4



ETERNAL God, through whose mighty power our fathers won their liberties of old: Grant, we beseech thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord. *Amen*.

Saint Mary Magdalen

JULY 22



ALMIGHTY God, whose blessed Son did sanctify Mary Magdalen, and did call her to be a witness of his resurrection: Mercifully grant that by thy grace we may be healed of all our infirmities, and alway serve thee in the power of his endless life; who, with thee and the Holy Ghost, liveth and reigneth one God world without end. *Amen*.

Saint James

JULY 25



RANT, O merciful God, that, as thy holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through the same Jesus Christ our Lord. *Amen*.

**Lammas Day
Saint Peter's Chains**

AUGUST 1



GOD, who didst cause thy holy Apostle Peter to be loosed from his chains and to depart without hurt: Break, we beseech thee, the chains of our sins, and mercifully put away all evil from us; through Jesus Christ our Lord.
Amen.

The Transfiguration of Christ

AUGUST 6



GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering: Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty; who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth one God world without end. *Amen.*



GOD, who on the holy mount didst reveal to chosen witnesses thy well-beloved Son wonderfully transfigured: Mercifully grant unto us such a vision of his divine Majesty that we, being purified and strengthened by thy grace, may be transformed into his likeness from glory to glory; through the same thy Son Jesus Christ our Lord. *Amen.*



GOD, who before the passion of thine only-begotten Son didst reveal his glory upon the holy mount: Grant unto us thy servants that, in faith beholding the light of his countenance, we may be strengthened to bear the cross, and be changed into his likeness from glory to glory; through the same Jesus Christ our Lord. *Amen.*



ALMIGHTY and everlasting God, whose blessed Son revealed himself to his chosen apostles when he was transfigured on the holy mount, and amidst the excellent glory spake with Moses and Elijah of his decease which he should accomplish at Jerusalem: Grant to us thy servants that, beholding the brightness of thy countenance, we may be strengthened to bear the cross; through the same Jesus Christ our Lord. *Amen.*

The Name of Jesus

AUGUST 7



ALMIGHTY God, who hast given unto thy Son Jesus Christ the Name which is above every name, and hast taught us that there is none other whereby we may be saved: Mercifully grant that as thy faithful people have comfort and peace in his Name, so they may ever labour to proclaim it unto all nations; through the same Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast taught us that in the Name of Jesus Christ alone is salvation: Mercifully grant that thy faithful people, ever glorying in his Name, may make thy salvation known to all the world; through the same Jesus Christ our Lord. *Amen*.

129 **The Falling Asleep of the Blessed
Virgin Mary**

AUGUST 15

O ALMIGHTY God, who didst endue with singular grace the blessed Virgin Mary, the Mother of our Lord: Vouchsafe, we beseech thee, to hallow our bodies in purity, and our souls in humility and love; through the same our Lord and Saviour Jesus Christ. *Amen*.

Saint Bartholomew

AUGUST 24



ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word: Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen*.

131 The Beheading of Saint John Baptist

AUGUST 29



GOD, who didst vouchsafe to thy servant John Baptist to be in birth and death the forerunner of thy Son: Grant that as he was slain for truth and righteousness, so we may contend for the same unto the end; for the love of thy Son Jesus Christ our Lord. *Amen*.

The Nativity of the Blessed Virgin Mary

SEPTEMBER 8



MERCIFUL God, hear the prayers of thy servants who commemorate the Nativity of the Mother of the Lord, and grant that by the incarnation of thy dear Son we may indeed be made nigh unto him; who liveth and reigneth with thee and the Holy Ghost, one God world without end. *Amen.*

Also Collect 129.

Holy Cross

SEPTEMBER 14



GOD, who by the passion of thy blessed Son hast made the instrument of shameful death to be unto us the means of life and peace: Grant us so to glory in the Cross of Christ, that we may gladly suffer shame and loss; for the sake of the same thy Son our Lord. *Amen.*

The September Ember Days

THE WEDNESDAY, FRIDAY, AND SATURDAY

AFTER SEPTEMBER 14

Collects 21, 22, 23.

134

Saint Ninian

SEPTEMBER 16

Collect 105.

135

Saint Matthew

SEPTEMBER 21



ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an apostle and evangelist: Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God world without end. *Amen.*

Saint Michael and All Angels

SEPTEMBER 29



EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order: Mercifully grant that, as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

Saint Luke

OCTOBER 18



ALMIGHTY God, who calledst Luke the physician, whose praise is in the Gospel, to be an evangelist, and physician of the soul: May it please thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*



ALMIGHTY God, who didst inspire thy servant Saint Luke the physician to set forth in the Gospel the love and healing power of thy Son: Manifest in thy Church the like power and love, to the healing of our bodies and our souls; through the same thy Son Jesus Christ our Lord. *Amen.*

Saint Simon and Saint Jude

OCTOBER 28



ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through the same Jesus Christ our Lord. *Amen.*

All Saints

NOVEMBER 1



ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through the same thy Son Jesus Christ our Lord. *Amen*.

Saints' Days not Otherwise Provided For



ALMIGHTY God, who dost choose thine elect out of every nation, and dost show forth thy glory in their lives: Grant, we pray thee, that following the example of thy servant [Saint —], we may be fruitful in good works to the praise of thy holy Name; through Jesus Christ our Lord. *Amen*.



ALMIGHTY and everlasting God,
 who dost enkindle the flame of thy
 love in the hearts of the Saints:
 Grant to us, thy humble servants, the same
 faith and power of love; that, as we rejoyce
 in their triumphs, we may profit by their
 examples; through Jesus Christ our Lord.
Amen.



ALMIGHTY God, who hast called
 us to faith in thee, and hast com-
 passed us about with so great a
 cloud of witnesses: Grant that we, encour-
 aged by the good examples of thy Saints,
 and especially of thy servant [Saint —], may
 persevere in running the race that is set be-
 fore us, until at length through thy mercy
 we, with them, attain to thine eternal joy;
 through him who is the author and finisher
 of our faith, thy Son Jesus Christ our Lord.
Amen.



ALMIGHTY God, who willest to be glorified in thy Saints, and didst raise up thy servant — to shine as a light in the world: Shine, we pray thee, in our hearts, that we also, in our generation, may show forth thy praises, who hast called us out of darkness into thy marvellous light; through Jesus Christ our Lord. *Amen*.

A Saint and Martyr



ALMIGHTY God, by whose grace and power thy holy Martyr Saint — triumphed over suffering and death: Endue us, we beseech thee, with the same power, that we may finish our course in faith, and with *him* receive the crown of everlasting life; through Jesus Christ our Lord. *Amen*.



ETERNAL Lord God, who holdest all souls in life: We beseech thee to shed forth upon all the faithful departed the bright beams of thy light and heavenly comfort; and grant that they, and we with them, may at length attain to the joys of thine eternal kingdom; through Jesus Christ our Lord. *Amen*.



LORD, the maker and redeemer of all believers: Grant to the faithful departed all the unsearchable benefits of thy Son's passion, that in the day of his appearing they may be manifested as thy true children; through the same thy Son Jesus Christ our Lord. *Amen*.



GOD, who hast brought us near to an innumerable company of angels, and to the spirits of just men made perfect: Grant us, during our pilgrimage, to abide in their fellowship, and in our heavenly country to become partakers of their joy; through Jesus Christ our Lord. *Amen*.

A Martyr or Martyrs



LMIGHTY God, by whose grace and power thy holy Martyr — [*Martyrs* —, —] triumphed over suffering, and despised death: Grant, we beseech thee, that enduring hardness, and waxing valiant in fight, we may with the noble army of Martyrs receive the crown of everlasting life; through Jesus Christ our Lord. *Amen*.

A Doctor or Confessor



GOD, who hast enlightened thy Church by the teaching of thy servant —: Enrich it evermore, we beseech thee, with thy heavenly grace, and raise up faithful witnesses who, by their life and doctrine, may set forth to all men the truth of thy salvation; through Jesus Christ our Lord. *Amen*.

A Bishop



GOD, the light of the faithful, and shepherd of souls, who didst set blessed — to be a Bishop in the Church, that he might feed thy sheep by his word and guide them by his example: Grant us, we pray thee, to keep the faith which he taught, and to follow in his footsteps; through Jesus Christ our Lord. *Amen*.

An Abbot or Abbess



GOD, by whose grace the blessed Abbot [*Abbess*] —, enkindled with the fire of thy love, became a burning and a shining light in thy Church: Grant that we may be inflamed with the same spirit of discipline and love, and ever walk before thee as children of light; through Jesus Christ our Lord. *Amen*.

A Matron



GOD, who hast built up thy Church through the divers gifts and graces of thy saints: We give thee humble thanks for the example of holy women, and especially, this day, for thy servant —; and we beseech thee to maintain among us the shelter of a mother's love and the protection of a mother's prayer; in the grace of thy Son, Jesus Christ our Lord. *Amen.*

A Virgin or Virgin Martyr



GOD, who didst endue thy holy Virgin — with grace to witness a good confession [and to suffer gladly for thy sake]: Grant that we, after her example, may be found ready when the Bridegroom cometh, and enter with him to the marriage feast; through the same thy Son Jesus Christ our Lord. *Amen.*

The Faithful Departed



GOD of the spirits of all flesh: We praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear; for the blessed Virgin Mary, for the holy Patriarchs, Prophets, Apostles, and Martyrs, and for all other thy righteous servants, known to us or unknown; and we beseech thee that, encouraged by their examples and strengthened by their fellowship, we also may be found meet to be partakers of the inheritance of the saints in light; through the merits of thy Son Jesus Christ our Lord. *Amen.*

156 Saints, Martyrs, Missionaries, and Doctors, of the Church of England

NOVEMBER 8



WE beseech thee, O Lord, to multiply thy grace upon us who commemorate the saints of our nation; that, as we rejoice to be their fellow-citizens on earth, so we may have fellowship also with them in heaven; through Jesus Christ our Lord. *Amen.*

Saint Margaret of Scotland

NOVEMBER 16



GOD, who didst call thy servant Queen Margaret to an earthly throne that she might advance thy heavenly kingdom, and didst endue her with zeal for thy Church and charity towards thy people: Mercifully grant that we, who commemorate her example, may be fruitful in good works and attain to the glorious fellowship of thy saints; through Jesus Christ our Lord. *Amen*.

Thanksgiving Day



MOST merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth: We give thee humble and hearty thanks for this thy bounty, beseeching thee to continue thy loving-kindness to us, that our land may still yield her increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen*.



ALMIGHTY and everlasting God, who crownest the year with thy goodness, and hast given unto us the fruits of the earth in their season: Give us grateful hearts, that we may unfeignedly thank thee for all thy loving-kindness, and worthily magnify thy holy Name; through Jesus Christ our Lord. *Amen*.



ALMIGHTY and everlasting God, who hast graciously given to us the fruits of the earth in their season: We yield thee humble and hearty thanks for these thy bounties, beseeching thee to give us grace rightly to use them to thy glory and the relief of those that need; through Jesus Christ our Lord. *Amen*.



STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, who have freely received of thy bounty, may of thy bounty freely give; through Jesus Christ our Lord. *Amen*.



LORD Jesus Christ, who hast taught us that man doth not live by bread alone: Feed us, we humbly beseech thee, with the true Bread that cometh down from heaven, even thyself, O blessed Saviour; who livest and reignest with the Father and the Holy Spirit, one God world without end. *Amen*.



ALMIGHTY God and heavenly Father, we glorify thee that thou hast again fulfilled to us thy gracious promise, that while the earth remaineth, seed-time and harvest shall not fail. We bless thee for the kindly fruits of the earth which thou hast given to our use. Teach us, we beseech thee, to remember that it is not by bread alone that man doth live; and grant us evermore to feed on him who is the true Bread from heaven, Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory world without end. *Amen*.

Saint Andrew

NOVEMBER 30



ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay: Grant unto us all that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen*.

The Conception of the Blessed Virgin Mary

DECEMBER 8



MERCIFUL God, hear the prayers of thy servants who commemorate the Conception of the Mother of the Lord, and grant that by the incarnation of thy dear Son we may indeed be made nigh unto him; who liveth and reigneth with thee and the Holy Ghost, one God world without end. *Amen*.

The December Ember Days

THE WEDNESDAY, FRIDAY, AND SATURDAY AFTER
DECEMBER 13

Collects 21, 22, 23.

166

Saint Thomas

DECEMBER 21



ALMIGHTY and everliving God, who, for the greater confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection: Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be re-proved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory now and for evermore. *Amen*.

Christmas Eve

DECEMBER 24



GOD, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ: Grant that as we joyfully receive him for our redeemer, so we may with sure confidence behold him when he shall come to be our judge; who liveth and reigneth with thee and the Holy Ghost, one God world without end. *Amen*.

Christmas Day The Nativity of our Lord

DECEMBER 25



ALMIGHTY God, who hast given us thine only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin: Grant that we, being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God world without end. *Amen*.

Christmas Day .
to the Eve of the Epiphany, inclusive
 DECEMBER 25 - JANUARY 5



GOD, who hast given us grace at this time to celebrate the birth of our Saviour Jesus Christ: We laud and magnify thy glorious Name for the countless blessings which he hath brought unto us, and we beseech thee to grant that we may ever set forth thy praise in joyful obedience to thy will; through the same Jesus Christ our Lord. *Amen*.

Saint Stephen
 DECEMBER 26



RANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first martyr, Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those who suffer for thee, our only Mediator and Advocate. *Amen*.

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Saint John the Evangelist

DECEMBER 27

Collect 113.

172

The Holy Innocents

DECEMBER 28



ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths: Mortify and kill all vices in us, and so strengthen us by thy grace that, by the innocency of our lives and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

THE EARTH IS THE LORD'S

PETITION FOR SUNSHINE, RAIN,
AND THE INCREASE OF THE
FRUITS OF THE EARTH

†

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Petition for Sunshine



LMIGHTY and most merciful Father, we humbly beseech thee, of thy great goodness, to restrain those immoderate rains wherewith thou hast afflicted us. And we pray thee to send us such seasonable weather that the earth may, in due time, yield her increase for our use and benefit; through Jesus Christ our Lord.
Amen.

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LMIGHTY God, our heavenly Father, who art the author and giver of all good things: Look, we beseech thee, in thy loving-kindness upon us thine unworthy servants, and grant to us at this time such fair weather that we may receive the fruits of the earth in their season, to our comfort and the glory of thy holy Name; through Jesus Christ our Mediator and Advocate. *Amen.*



GOD, heavenly Father, who by thy Son Jesus Christ hast promised, to them that seek first thy kingdom and thy righteousness, all things necessary to their bodily sustenance: Send us, we beseech thee, such seasonable weather that we may receive the fruits of the earth, to our comfort and to thy honour; through Jesus Christ our Lord. *Amen.*



ALMIGHTY Lord God, who for the sin of man didst once drown all the world except eight persons, and afterward of thy great mercy didst promise never to destroy it so again: We humbly beseech thee that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather as that we may receive the fruits of the earth in due season, and learn, both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory; through Jesus Christ our Lord. *Amen.*

Petition for Rain



GOD, heavenly Father, who by thy Son Jesus Christ hast promised, to all those who seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance: Send us, we beseech thee, in this our necessity, such moderate rain and showers that we may receive the fruits of the earth, to our comfort and to thy honour; through Jesus Christ our Lord. *Amen*.

Petition for Plenty



GOD, our heavenly Father, who by thy blessed Son hast taught us to ask our daily bread of thee: Behold, we beseech thee, the affliction of thy people, and send us a seasonable relief in this our necessity. Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving with thankfulness thy gracious gifts, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. *Amen*.



GOD, merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness: Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief. Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. *Amen.*



GOD, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase: Behold, we beseech thee, the afflictions of thy people; increase the fruits of the earth by thy heavenly benediction; and grant that the scarcity and dearth, which we now most justly suffer for our sins, may, through thy goodness, be mercifully turned into plenty; for the love of Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory now and for ever. *Amen.*

THANKSGIVING FOR SUNSHINE,
RAIN, AND THE FRUITS
OF THE EARTH

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181

Thanksgiving for Sunshine



LORD God, who hast justly humbled us by thy late visitation of us with immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather: We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. *Amen*.

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LORD God, who hast in thy mercy relieved and comforted our souls by this seasonable and blessed change of weather: We yield thee hearty thanks for this thy goodness towards us, beseeching thee to give us grace to use this and all thy mercies to the honour and glory of thy holy Name; through Jesus Christ our Lord. *Amen*.

Thanksgiving for Rain



GOD, our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man: We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. *Amen*.



GOD, our heavenly Father, by whose gracious providence the former and the latter rain descend upon the earth, that it may bring forth fruit for the use of man: We give thee humble thanks that it hath pleased thee to send us rain, to our great comfort and to the glory of thy holy Name; through Jesus Christ our Lord. *Amen*.

Thanksgiving for Plenty



MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and hast granted us to gather, in their season, the kindly fruits of the earth and the harvest of the seas: We give thee humble thanks for this thy bounty, beseeching thee to continue thy loving-kindness towards us, that our land may yield her increase; through Jesus Christ our Lord. *Amen*



ALMIGHTY God and heavenly Father, we glorify thee that we are once more permitted to enjoy the fulfilment of thy gracious promise, that while the earth remaineth, seed-time and harvest shall not fail. Blessed be thou, who hast given us the fruits of the earth in their season. Teach us to remember that it is not by bread alone that man doth live; but grant that we may feed on him who is the true Bread which cometh down from heaven, even Jesus Christ our Lord and Saviour; to whom with thee, O Father, and thee, O Holy Ghost, be honour and glory for ever and ever. *Amen*




MERCIFUL God, at whose bidding the earth withholdeth her increase or rendereth her fruits in their season: Give us grace that we may learn, both from thy mercies and thy judgments, our entire dependence upon thee for the supply of our daily bread; and grant that we, remembering that thy blessings are for our trial as well as for our comfort, may with thankful hearts give unto thee of thine own, ministering gladly to the maintenance of thy Church, the relief of the poor and the afflicted, the widow and the orphan; to the glory of thy holy Name, through Jesus Christ our Lord. *Amen.*



MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew: We yield thee unfeigned thanks and praise for the return of seed-time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of thy merciful providence bestowed upon this nation and people. And we beseech thee give us a just sense of these

great mercies, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honour world without end. *Amen*.

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LMIGHTY Father, who hast watered our fields with the dew of heaven, and poured out upon us the former and the latter rain, according to our need, and hast reserved unto us the appointed weeks of the harvest: We bless and praise thee that, in love to thy children, thou hast at this season bestowed upon us such an abundant supply for all our necessities. Grant that we may never be destitute of those better gifts which nourish and enrich the soul. Pour down, we beseech thee, upon us thy heavenly grace, and endue us with the gifts of thy Holy Spirit, that we may bring forth abundant fruits to thy glory; through Jesus Christ our Lord. *Amen*.



LORD God Almighty, who hast promised that while the earth remaineth seed-time and harvest shall not cease: We give thee hearty thanks for the blessings of the harvest, which of thy bounty we have received; and for these and all other thy mercies we laud and magnify thy glorious Name; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory now and for evermore. *Amen*.



LORD God Almighty, the Creator and Father of all: We yield thee hearty thanks that thou hast ordained for mankind both seed-time and harvest, and dost now bestow upon us thy children the fruits of the earth in their season. For these and all other thy mercies we laud and magnify thy glorious Name; through Jesus Christ our Lord. *Amen*.



LORD God of hosts, who dwellest in the high and holy place, and yet hast respect unto the lowly; who makest thy sun to rise on the evil and on the good, and sendest rain on the just and on the unjust; who by thy mighty power dost order all things in heaven and earth: We yield thee hearty thanks that thou hast safely brought us to the season of harvest, visiting the earth and blessing it, and crowning the year with thy goodness. We praise thee for the fruits of the ground which thou hast bestowed upon us, filling our hearts with food and gladness. For these and all thy mercies we laud and magnify thy glorious Name; beseeching thee to sow the seed of thy Word in our hearts, and to pour upon us the continual dew of thy blessing; so that we may bring forth the fruits of the Spirit, and at the last great day be gathered into thy heavenly garner; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory now and for evermore. *Amen*.

Thanksgiving in a Lean Year



ALMIGHTY God and heavenly Father, who hast in wisdom seen fit to withhold from us at this time thine accustomed bounty: We most humbly praise thee for still bestowing upon us far more than we deserve. Make us truly thankful for our many blessings; increase in us more and more a lively faith and love, and a humble submission to thy blessed will; through Jesus Christ our Lord. *Amen*.

**THE COMMONWEALTH
OF GOD**

CHRISTIAN CITIZENSHIP

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The Peace of the World



ALMIGHTY God, from whom all thoughts of truth and peace proceed: Kindle, we pray thee, in the hearts of all men, the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquillity thy kingdom may go forward, till the earth be filled with the knowledge of thy love; through Jesus Christ our Lord. *Amen*.

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The Assembly and Council of the League of Nations



GOD, who art the lover of justice and peace: Give thy grace, we humbly beseech thee, to the Assembly [Council] of the League of Nations; and so guide them by thy Holy Spirit, that by word and deed they may promote thy glory, and set forward peace and good-will among men; through Jesus Christ our Lord. *Amen*.

The Family of Nations



ALMIGHTY God, our heavenly Father: Guide, we beseech thee, the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness; that they may become the Kingdom of our Lord and Saviour, Jesus Christ. *Amen*.

Industrial Peace



GOD, the Father of all mankind: We beseech thee to inspire us with such love, truth, and equity, that in all our dealings one with another we may show forth our brotherhood in thee; for the sake of Jesus Christ our Lord. *Amen*.



GOD, who in thy providence hast appointed to every man his work: We humbly beseech thee to put away all strife and contention, between those who are engaged in the labours of industry and those who employ their labour. Deliver them from all greed and covetousness, and grant that they, seeking only that which is just and equal, may live and work together in brotherly union and con-

cord, to thy glory, their own well-being, and the prosperity of their country; through Jesus Christ our Lord. *Amen*.

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Social Justice



ALMIGHTY God, who hast created man in thine own image: Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy Name; through Jesus Christ our Lord. *Amen*.

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Daily Work



LORD, our heavenly Father, by whose providence the duties of men are variously ordered: Grant to us all the spirit to labour heartily to do our work in our several stations, in serving one Master and looking for one reward. Teach us to put to good account whatever talents thou hast lent to us, and enable us to redeem our time by patience and zeal; through Jesus Christ our Lord. *Amen*.



LMIGHTY God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth: Deliver us, we beseech thee, in our several callings, from the service of mammon; that we may do the work which thou givest us to do in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, thy Son Jesus Christ our Lord. *Amen*.

Faithfulness in the Use of this World's Goods



LMIGHTY God, whose loving hand hath given us all that we possess: Grant us grace that we may honour thee with our substance, and, remembering the account which we must one day give, may be faithful stewards of thy bounty; through Jesus Christ our Lord. *Amen*.

Christian Service



LORD, our heavenly Father, whose blessed Son came not to be ministered unto, but to minister: We beseech thee to bless all who, following in his steps, give themselves to the service of their fellow men. Endue them with wisdom, patience, and courage, to strengthen the weak and raise up those who fall; that, being inspired by thy love, they may worthily minister in thy Name to the suffering, the friendless, and the needy; for the sake of him who laid down his life for us, the same thy Son our Saviour Jesus Christ. *Amen*.

In Time of Calamity



GOD, merciful and compassionate, who art ever ready to hear the prayers of those who put their trust in thee: Graciously hearken to us who call upon thee, and grant us thy help in this our need; through Jesus Christ our Lord. *Amen*.

A Christian Society



LOOK, we beseech thee, O Lord, upon the people of this land who are called after thy holy Name; and grant that they may ever walk worthy of their Christian profession. Grant unto us all that, laying aside our divisions, we may be united in heart and mind to bear the burdens which are laid upon us. Help us to respond to the call of our country according to our several powers; put far from us selfish indifference to the needs of others; and give us grace to fulfil our daily duties with sober diligence. Keep us from all uncharitableness in word or deed, and enable us by patient continuance in well-doing to glorify thy Name; through Jesus Christ our Lord. *Amen.*



GOD, at whose word man goeth forth to his work and to his labour until the evening: Be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry, and suffer not the hire of the labourers to be kept back by fraud. Incline the heart of employers, and of those whom they employ, to mutual forbearance, fairness, and good-will. Give the spirit of governance and of a sound mind to all in places of authority. Bless all those who labour in works of mercy or in schools of good learning. Care for all aged persons, and all little children, the sick and the afflicted, and those who travel by land or by sea. Remember all who by reason of weakness are overtasked, or because of poverty are forgotten. Let the sorrowful sighing of the prisoners come before thee, and, according to the greatness of thy power, preserve thou those that are appointed to die. Give ear unto our prayer, O merciful and gracious Father, for the love of thy dear Son our Saviour Jesus Christ. *Amen.*

BE mindful, O Lord, of thy people present here before thee, and of those who are absent through age, sickness, or infirmity. Care for the infants, guide the young, support the aged, encourage the faint-hearted, collect the scattered, and bring the wandering to thy fold. Travel with the voyagers, defend the widows, shield the orphans, deliver the captives, heal the sick. Succour all who are in tribulation, necessity, or distress. Remember for good all those that love us, and those that hate us; and those that have desired us, unworthy as we are, to pray for them. And those whom we have forgotten, do thou, O Lord, remember. For thou art the Helper of the helpless, the Saviour of the lost, the Refuge of the wanderer, the Healer of the sick. Thou, who knowest each man's need, and hast heard his prayer, grant unto each according to thy merciful loving-kindness and thy eternal love; through Jesus Christ our Lord. *Amen*.



ACCEPT, O Lord, our intercessions for all mankind. Let the light of thy Gospel shine upon all nations, and may as many as have received it live as becomes it. Be gracious unto thy Church, and grant that every member of the same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain thy true religion and virtue. Send down thy blessings, temporal and spiritual, upon all our relations, friends, and neighbours. Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better minds. Be merciful to all who are in any trouble; and do thou, the God of pity, administer to them according to their several necessities; for his sake who went about doing good, thy Son our Saviour Jesus Christ. *Amen.*



GOD, Almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy: Let thy fatherly goodness be upon all that thou hast made. Remember in pity such as are this day destitute, homeless, or forgotten of their fellow men. Bless the congregation of thy poor. Uplift those who are cast down. Mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Cheer with hope all discouraged and unhappy people, and by thy heavenly grace preserve from falling those whose penury tempteth them to sin; though they be troubled on every side, suffer them not to be distressed; though they be perplexed, save them from despair. Grant this, O Lord, for the love of him who for our sakes became poor, thy Son our Saviour Jesus Christ. *Amen*.

THE STATE

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The United States of America



ALMIGHTY God, who hast given us this good land for our heritage: We humbly beseech thee that we may always prove ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom, in thy Name, we entrust the authority of government; that there may be justice and peace at home, and that through obedience to thy law we may show forth thy praise among the nations of the earth. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. *Amen.*

The British Empire



LMIGHTY God, who dost raise up nations and empires to fulfil thy purposes: Bind into one, we beseech thee, the hearts of the peoples in our Empire; that, inspired by a common loyalty, they may be strong to further thy holy will; through Jesus Christ our Lord. *Amen*.



LMIGHTY God, who rulest in the kingdom of men, and hast given to our Sovereign Lord, King *George*, a great dominion in all parts of the earth: Draw together, we pray thee, in true fellowship, the men of divers races, languages, and customs, who dwell therein; that, bearing one another's burdens and working together in brotherly concord, they may fulfil the purpose of thy providence and set forward thine everlasting kingdom. Pardon, we beseech thee, our sins and shortcomings; keep far from us all selfishness and pride; and give us grace to employ thy good gifts of order and freedom to thy glory, and the welfare of mankind; through Jesus Christ thy Son our Lord, to whom, with thee and the Holy Ghost, be all glory and dominion world without end. *Amen*.



LORD God of hosts, who dost order all the kingdoms of the world according to thy good pleasure: We give thee humble thanks for thy favour and goodness to our motherland and all the whole Empire; for upholding us with thy mighty arm in all the ways by which from age to age thou hast led us; for granting unto us opportunities of service in many lands, and enabling us to extend thy kingdom amongst peoples that have not known thee, even unto the uttermost part of the earth. And we beseech thee to continue thy loving-kindness to us that, united, free, and mindful of our stewardship, we may through thy grace so fulfil thy purpose that our Empire may be a witness to thee among the kingdoms of the world, to the advancement of thy glory and the good of all mankind; through Jesus Christ our Lord. *Amen*.

Canada



ALMIGHTY and merciful God, who in thy wisdom dost divide to the nations their inheritance: We yield thee hearty thanks for thy loving-kindness in appointing this good land to be our dwelling place among the children of men; for the wealth and glory of its plains and mountains, its fruitful fields and teeming waters; for the precious things of heaven, the dew, the sunshine, snow and rain, in their season, and the precious things of the earth and the fulness thereof; for a land wherein there is bread without scarceness. For all this, and the opportunities thus vouchsafed to us, we bless thee and magnify thy Name. And, we pray thee, grant us grace so to sanctify thee in our heritage that the world may know that thou art our God for ever and ever; through Jesus Christ our Lord. *Amen*.



LORD God Almighty, supreme Ruler of nations, without whom no people can be great: We thank thee for the progress and prosperity vouchsafed to this Dominion, and for the countless blessings, temporal and spiritual, bestowed upon its people. Make us, we beseech thee, more sensible of thy goodness, and of our responsibility as stewards of thy gifts; and grant us such virtue and true religion that by our works, and by our lives, thy holy Name may be for ever glorified; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God, who didst lead our fathers into this land and set their feet in a large room: Give thy grace, we beseech thee, to us their children, that we may approve ourselves a people mindful of thy favour and glad to do thy will. Bless our Dominion with honourable industry, sound learning, and pure manners. Save us from lawlessness and discord, pride and arrogance; and fashion into one godly people the multitude brought hither out of many kindreds and tongues. Give to all the spirit of service and love and mutual forbearance. In prosperity make us thankful unto thee, and in the day of trouble suffer not our trust in thee to fail; so that, loving thee above all things, we may fulfil thy gracious purpose in this land; through Jesus Christ our Lord. *Amen*.



GOD, the fountain of all wisdom, we bless and praise thy holy Name that thou didst move our rulers and statesmen to bring together under one government the scattered communities of our Empire on this continent, and to unite them into one Dominion from sea to sea; and we humbly beseech thee to give us grace so to serve thee that the heritage received from our fathers may be preserved in our time, and handed down unimpaired to our children; and grant that from generation to generation we may remain a people united and loyal to the Throne and Empire; through Jesus Christ our Lord. *Amen*.

Ireland



ALMIGHTY and merciful God, who in days of old didst give to this land the benediction of thy holy Church: Withdraw not, we pray thee, thy favour from us, but so correct what is amiss, and supply what is lacking, that we may more and more bring forth fruit to thy glory; through Jesus Christ our Lord. *Amen*.

PERSONS IN CIVIL AUTHORITY

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219 The President of the United States, and All in Civil Authority



LORD, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth: Most heartily we beseech thee with thy favour to behold and bless thy servant THE PRESIDENT OF THE UNITED STATES, and all others in authority; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will and walk in thy way. Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*



LORD our Governor, whose glory is in all the world: We commend this nation to thy merciful care, that, being guided by thy providence, we may dwell secure in thy peace. Grant to THE PRESIDENT OF THE UNITED STATES, and to all in authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness, and make them ever mindful of their calling to serve this people in thy fear; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God world without end. *Amen*.



ALMIGHTY God, whose kingdom
 is everlasting and power infinite:
 Have mercy upon this whole land;
 and so rule the hearts of thy servants THE
 PRESIDENT OF THE UNITED STATES, The Gover-
 nor of this State, and all others in authority,
 that they, knowing whose ministers they
 are, may above all things seek thine honour
 and glory; and that we and all the People,
 duly considering whose authority they
 bear, may faithfully and obediently honour
 them according to thy blessed Word and
 ordinance; through Jesus Christ our Lord,
 who, with thee and the Holy Ghost, liveth
 and reigneth ever, one God world without
 end. *Amen*.

The King of England and the Royal Family



LMIGHTY God, who rulest over all the kingdoms of the world, and dost order them according to thy good pleasure: We yield thee unfeigned thanks for that thou wast pleased [as on this day] to set thy servant our Sovereign Lord, King *George*, upon the throne of this realm. Let thy wisdom be his guide, and let thine arm strengthen him; let truth and justice, holiness and righteousness, peace and charity, abound in his days; direct all his counsels and endeavours to thy glory, and the welfare of his subjects; give us grace to obey him cheerfully for conscience sake, and let him always possess the hearts of his people; let his reign be long and prosperous, and crown him with everlasting life in the world to come; through Jesus Christ our Lord. *Amen.*



LORD our God, who upholdest and governest all things by the word of thy power: Receive our humble prayers for our Sovereign Lord *George*, [as on this day] set over us by thy grace and providence to be our King; and, together with him, bless, we beseech thee, our gracious Queen *Elizabeth*, *Mary* the Queen Mother, the Princess *Elizabeth*, and all the Royal Family; that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may long continue before thee in peace and safety, joy and honour, and after death may obtain everlasting life and glory; by the merits and mediation of Christ Jesus our Saviour, who, with thee and the Holy Ghost, liveth and reigneth ever, one God world without end.
Amen.



ALMIGHTY God, the fountain of all goodness: We humbly beseech thee to bless our gracious Queen *Elizabeth*, *Mary* the Queen Mother, the Princess *Elizabeth*, and all the Royal Family. Endue them with thy Holy Spirit, enrich them with thy heavenly grace, prosper them with all happiness, and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen*.



GOD, who providest for thy people by thy power, and rulest over them in love: Vouchsafe so to bless thy servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness; and grant that he, being devoted to thee with his whole heart and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God world without end. *Amen*.




LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth: Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King *George*; and so replenish him with the grace of thy Holy Spirit that he may alway incline to thy will, and walk in thy way. Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies, and finally after this life he may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen*.



LMIGHTY God, whose kingdom is everlasting and power infinite: Have mercy upon the whole Church; and so rule the heart of thy chosen servant *George*, our King and Governor, that he, knowing whose minister he is, may above all things seek thine honour and glory; and that we

and all his subjects, duly considering whose authority he hath, may faithfully serve, honour, and humbly obey him, in thee and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth ever, one God world without end. *Amen*.

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LMIGHTY and everlasting God, we are taught by thy holy Word that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom. We humbly beseech thee so to dispose and govern the heart of *George* thy servant, our King and Governor, that in all his thoughts, words, and works he may ever seek thine honour and glory, and study to preserve thy people committed to his charge in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen*.



LORD God Almighty, who rulest the nations of the earth: We humbly beseech thee with thy favour to behold our Sovereign Lord, King *George*, that in all things he may be led by thy guidance and protected by thy power. We pray thee also to bless our gracious *Queen Elizabeth*, *Mary* the Queen Mother, the Princess *Elizabeth*, and all the Royal Family. Endue with wisdom the Governor-General of this Dominion, the Lieutenant-Governors of the Provinces, the Legislators of the Empire, and all who are set in authority over us; that all things may be so ordered and settled, by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations; through Jesus Christ our Lord. *Amen*.



LORD, God of our fathers: We humbly beseech thee to look with thy favour upon our Country and Empire, and preserve them from all perils. Save and protect our Sovereign Lord, King *George*, enrich him plenteously with heavenly gifts, and prosper his counsels for the welfare of his people. Bless also our gracious Queen *Elizabeth*, *Mary* the Queen Mother, the Princess *Elizabeth*, and all the Royal Family. Guard in thy good providence this our land. Bless and direct the Chief Governors in Ireland, and those who bear rule under them. Endue with wisdom and strength the ministers of the Crown, [the High Court of Parliament, and] the Parliament in Ireland, at this time assembled, and all who are set in authority. Grant them so to use the power entrusted to them for thine honour and glory, that righteousness and peace may be established among us for all generations; through Jesus Christ our Lord. *Amen*.



LORD God of our fathers, who rulest the nations of the earth: Most heartily we beseech thee with thy favour to behold our Sovereign Lord, King *George*, that he may alway incline to thy will and walk in thy way; and together with him bless our gracious Queen *Elizabeth*, *Mary* the Queen Mother, the Princess *Elizabeth*, and all the Royal Family. Endue with wisdom the Ministers of the Crown, [the High Court of Parliament at this time assembled,] and those who are set in authority over us; that all things may be so ordered and settled by their endeavours, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations; through Jesus Christ our Lord. *Amen*.

The Governor-General of the Dominion of Canada, and the Lieu- tenant-Governors of the Provinces



ORD of all power and mercy: We beseech thee to assist with thy favour the Governor-General of this Dominion, and the Lieutenant-Governor of this Province. Cause them, we pray thee, to walk before thee in truth and righteousness, and to use their power to thy glory and the public good; through Jesus Christ our Lord.
Amen.

The Chief Governors in Ireland



LMIGHTY God, from whom all power is derived: We humbly beseech thee to bless thy servants, the Chief Governors in Ireland. Let thy grace enlighten them, thy goodness confirm them, and thy providence protect them; and grant that they, and all who are in authority under them, may advance thy glory, the honour of his Majesty the King, and the welfare of this our land; through Jesus Christ our Lord.
Amen.

LEGISLATURES AND COURTS

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The Congress of the United States of America



MOST gracious God, we humbly beseech thee, as for the people of these United States in general, so especially for their Senate and Representatives in Congress assembled; that thou wouldest be pleased to direct and prosper all their consultations, to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of thy people; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

A State Legislature



GOD, the fountain of wisdom, whose statutes are good, and gracious, and whose law is truth: We beseech thee so to guide and bless the Legislature of this State, that it may ordain for our governance only such things as please thee, to the glory of thy Name and the welfare of the people; through Jesus Christ thy Son our Lord. *Amen*.

Courts of Justice



ALMIGHTY God, who sittest in the throne judging right: We humbly beseech thee to bless the courts of justice, and the magistrates, in all this land; and give unto them the spirit of wisdom and understanding, that they may discern the truth, and impartially administer the law in the fear of thee alone; through him who shall come to be our judge, thy Son our Saviour Jesus Christ. *Amen*.

King and Parliaments



ALMIGHTY God, who reignest over the kingdoms of men: We humbly beseech thee to bless our Sovereign Lord, King *George*, his Ministers and Parliaments, and all who are set in authority under him throughout his dominions; that they may order all things in wisdom and righteousness, to the honour of thy holy Name and the good of thy Church and people; through Jesus Christ our Lord. *Amen*.

The Parliament of the United Kingdom, the Dominion Parliament, and the Provincial Legislatures



MOST gracious God, we humbly beseech thee, as for this Empire in general, so especially for the High Court of Parliament [*the Parliament of this Dominion*] [*the Legislature of this Province*], under our most religious and gracious King at this time assembled; that thou wouldest be pleased to direct and prosper all their consultations, to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and

his Dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen*.

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At the Time of a Parliamentary or Civic Election



ALMIGHTY God, the fountain of all wisdom: Guide, we beseech thee, the minds of all those who are called at this time to exercise the duty of electing fit persons to serve in Parliament [*in the Council of this County or City or Town*]. Grant that the issue of their choice may promote thy glory and the welfare of this people; and, to all those who shall be elected, give the spirit of wisdom, courage, and true godliness. And this we ask in the Name of Jesus Christ our Lord. *Amen*.

WAR

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In Time of War



ALMIGHTY Lord, who art a most strong tower to all them that put their trust in thee: Be now and evermore our defence; grant us victory, if it be thy will. Look in pity upon the wounded and the prisoners, cheer the anxious, comfort the bereaved, succour the dying, have mercy on the fallen, and hasten the time when war shall cease in all the world; through Jesus Christ our Lord. *Amen*.

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ALMIGHTY God, King of all kings and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent: Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with thy defence, may be preserved

evermore from all perils, to glorify thee who art the only giver of all victory; through the merits of thine only Son Jesus Christ our Lord. *Amen*.

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O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things: Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance, but hear us, thy poor servants, begging mercy and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen*.

Armed Forces



LORD of hosts, stretch forth, we pray thee, thine almighty arm to strengthen and protect the forces of our King in every peril of sea, and land, and air. Shelter them in the day of battle, and in time of peace keep them safe from all evil; endue them ever with loyalty and courage; and grant that in all things they may serve as seeing thee who art invisible; through Jesus Christ our Lord. *Amen.*



ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end: Be pleased to receive into thine almighty and most gracious protection the persons of us thy servants, and the fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy, that we may be a safeguard unto our most gracious Sovereign Lord, King *George*, and his Dominions, and a

security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Empire may in peace and quietness serve thee, our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen*.

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ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea: Vouchsafe to take into thine almighty and most gracious protection our country's Navy, and all who serve therein. Preserve them from the dangers of the sea, and from the violence of the enemy, that they may be a safeguard unto the United States of America, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our land may in peace and quietness serve thee, our God, to the glory of thy Name; through Jesus Christ our Lord. *Amen*.

Thanksgiving for Deliverance from Enemies



ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies: We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies: We yield thee praise and thanksgiving for our deliverance [*for thy gracious gift of peace*], confessing that it is of thy goodness alone that we have been preserved; and we beseech thee to continue thy mercies towards us, that we may always acknowledge thee as our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God, the sovereign commander of all the world, in whose hand is power and might which none is able to withstand: We bless and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And we beseech thee give us such a sense of this great mercy as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour world without end.

Amen.

249 **Thanksgiving for Domestic Peace**



ETERNAL God, our heavenly Father, who alone makest men to be of one mind in an house: We bless thy holy Name that it hath pleased thee to appease the strife which hath lately prevailed amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving; through Jesus Christ our Lord. *Amen.*

250 **Memorial Days**



ALMIGHTY God, our heavenly Father, in whose hands are the living and the dead: We give thee thanks for all those thy servants who have laid down their lives in the service of our country. Grant to them thy mercy, and the light of thy presence, that the good work which thou hast begun in them may be perfected; through Jesus Christ thy Son our Lord. *Amen.*

THE HOUSE OF GOD

Laying the Foundation Stone of a Church or Chapel



LORD Jesus Christ, Son of the living God, who art the brightness of the Father's glory and the express image of his person, the one foundation, and the chief corner-stone: Bless what we now do in laying this stone in thy Name, and be thou, we beseech thee, the beginning, the increase, and the consummation of this work, which is undertaken to thy glory; who, with the Father and the Holy Spirit, livest and reignest one God world without end. *Amen*.



ETERNAL God, mighty in power, of infinite majesty, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; who yet hast promised to be present wherever two or three are gathered together in thy Name: Direct and bless, we pray thee, our efforts to build this house for thy worship and service, and grant us such success as may tend to thy glory and the salvation of thy people; through Jesus Christ our Lord. *Amen.*



GOD, who art the shield and defence of thy people: Be ever at hand, we beseech thee, to protect and succour the builders of this house; keep them, in their building, from all sin and profaneness, and shelter them from all accident and peril; that the work, which through thy mercy hath now been begun, may by their labour be brought to a happy end; through Jesus Christ our Lord. *Amen.*



GOD, who hast laid in Sion a chief corner-stone, elect, precious, thy Son our Saviour Jesus Christ, upon whom alone thou dost build the living temple of thy Church: Grant, unto the work of thine own hands, continual increase of glory and spiritual strength, and daily make thy people more meet for the eternal tabernacle of thy rest in the heavens; through Jesus Christ our Lord, to whom, with thee, O Father, and thee, O Holy Ghost, be honour and glory now and for evermore. *Amen.*



ALMIGHTY God, who hast built thy Church upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

The Consecration of a Church or Chapel

BLESSED be thy Name, O Lord, that it hath pleased thee to put into the heart of thy *servants* to erect this House to thine honour and worship. Bless, O Lord, *them, their families,* and *their substance,* and accept the work of *their hands;* and grant that all who shall enjoy the benefit of this pious work may show forth their thankfulness by making a right use of the same, to the glory of thy blessed Name; through Jesus Christ our Lord. *Amen*.

BLESSED be thy Name, O Lord God, for that it pleaseth thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of thy saints upon earth. Accept, we beseech thee, these our services this day, and grant that in this place, now set apart to thy glory, thy holy Name may be worshipped in truth and purity to all generations; through Jesus Christ our Lord. *Amen*.



ETERNAL God, mighty in power, and of majesty incomprehensible; whom the heaven of heavens cannot contain, much less the walls of temples made with hands, and who yett hast been graciously pleased to promise thine especial presence wherever two or three of thy faithful servants shall assemble in thy Name to offer up their praises and supplications unto thee: Vouchsafe, O Lord, to be present with us who are here gathered together, with all humility and readiness of heart, to consecrate this place to the honour of thy great Name, separating it henceforth from all unhallowed, ordinary, and common uses, and dedicating it to thy service; for reading thy holy Word, for celebrating thy holy Sacraments, for offering to thy glorious majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy Name, and for all other holy offices. Accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness both temporal and spiritual; through Jesus Christ our blessed Lord and Saviour. *Amen.*



MOST glorious Lord God, we acknowledge that we are not worthy to offer unto thee anything belonging to us; yet we beseech thee, of thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this our undertaking. Receive the prayers and intercessions of all thy servants who, either now or hereafter, entering into this thine House, shall call upon thee; and by thy grace prepare our hearts to serve thee with reverence and godly fear. Fill us, we beseech thee, with a deep sense of our unworthiness, that so, approaching thy sanctuary with lowliness and devotion, and coming before thee with pure hearts, with bodies undefiled, and minds sanctified, we may always render a service acceptable to thee; through Jesus Christ our Lord. *Amen*.



MOST glorious God, whom the heaven of heavens cannot contain: Graciously accept the dedication of this place to thy service; and grant that all who shall call upon thee here may worship thee in spirit and in truth, and may in their lives show forth thy praise; through Jesus Christ our Lord. *Amen*.



MOST blessed Saviour, who didst vouchsafe thy gracious presence at the Feast of Dedication: Be present with us at this time by thy Holy Spirit, and so possess our souls by thy grace that we may be living temples, holy and acceptable unto thee; and, being cleansed from all carnal and corrupt affections, may be devoutly given to serve thee in good works; who livest and reignest with the Father and the Holy Ghost ever, one God world without end. *Amen*.

Anniversary of the Dedication or Consecration of a Church



God, whom year by year we praise for the dedication [*consecration*] of this church: Hear, we beseech thee, the prayers of thy people, and grant that whosoever shall worship before thee in this place may obtain thy merciful aid and protection; through Jesus Christ our Lord. *Amen*.



God, by whose providence we celebrate again the consecration [*dedication*] of this church: Send down upon us, we beseech thee, thy heavenly blessing; and, because holiness becometh thine house for ever, make us living temples, holy and acceptable unto thee; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God, whom year by year we praise for the dedication [consecration] of this church, and who hast preserved us in safety to worship therein: Hear, we beseech thee, the prayers of thy people, and grant that whosoever in this place shall make his supplication before thee may, by the granting of his petitions, be filled with joy, to the glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

265 The Consecration of a Churchyard



RANT, O Lord, that all who within this place shall call upon thy Name may be so raised from the death of sin to the life of righteousness, that they may be delivered from the bitter pains of eternal death, and have their part in the glorious resurrection of the just; through Jesus Christ our Lord. *Amen*.

GOD, with whom do live the spirits of them that depart hence in the Lord; and who, by the example of thy holy servants in all ages, hast taught us to assign peculiar places where the bodies of thy people may rest in peace, and be preserved from all indignities, whilst their souls are safely kept in the hands of their faithful Creator: Accept, we beseech thee, the separation of this portion of ground to that good end; and grant us grace so to consider how frail our condition here on earth is, as to apply our hearts unto wisdom; that, in the midst of life, thinking upon death, and daily preparing ourselves for the judgment that is to follow, we may have our part in the resurrection of eternal life; through him who died for our sins, and rose again for our justification, and now liveth and reigneth with thee and the Holy Ghost, one God world without end. *Amen*.

The Hallowing of a Grave in Unconsecrated Ground



LORD Jesus Christ, who by thy burial didst sanctify an earthly sepulchre: Vouchsafe, we beseech thee, to bless and hallow this grave, that it may be a resting-place, peaceful and secure, for the body of thy servant, which we are about to commit [*which has been committed*] to thy gracious keeping, who art the Resurrection and the Life, and who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen*.

THE CHURCH OF GOD

THE CHURCH



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The Church



GRACIOUS Father, we humbly beseech thee for thy holy Catholic Church that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again and ever liveth to make intercession, for us, Jesus Christ thy Son our Lord. *Amen*.



GOD, of unchangeable power and eternal light: Look favourably on thy whole Church, that wonderful and sacred mystery; and, by the tranquil operation of thy perpetual providence, carry out the work of man's salvation, and let the whole world feel and see that things which were cast down are being raised up, and things which had grown old are being made new, and all things are returning to perfection through him from whom they took their origin, even Jesus Christ our Lord. *Amen*.



ALMIGHTY and everlasting God, from whom cometh every good and perfect gift: Send down upon our Bishops and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen*.



ALMIGHTY God, whose mercy is over all thy works: We praise thee for the blessings which have been brought to mankind by thy holy Church throughout all the world. We bless thee for the grace of thy Sacraments; for our fellowship in Christ with thee, and with one another; for the teaching of the Scriptures and for the preaching of thy Word. We thank thee for the holy example of thy saints in all ages; for thy servants departed this life in thy faith and fear, and for the memory and example of all that has been true and good in their lives. And we humbly beseech thee that we may be numbered with them in the great company of the redeemed in heaven; through Jesus Christ our Lord. *Amen*.

Peace and Unity



LORD Jesus Christ, who saidst unto thine apostles, Peace I leave with you, my peace I give unto you: Regard not our sins, but the faith of thy Church; and grant to it that peace and unity which is according to thy will, who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen.*



GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

The National Assembly of the Church of England



GUIDE, we beseech thee, Almighty God, with the light of thy Holy Spirit, the Bishops, Clergy, and Laity in the Church Assembly; that they may wisely take counsel together for the good of thy Church, and the glory of thy Name; through Jesus Christ our Lord. *Amen.*

The Convocations of the Church



LORD God, the Father of lights and fountain of all wisdom, who in the days of the apostles didst send thy Holy Spirit to direct the first Council of thy Church in Jerusalem: Look mercifully upon us, and so bless the Bishops and Clergy in Convocation assembled, that through their deliberations thy Church may be preserved in the true faith, and in godly discipline; through our Lord and Saviour Jesus Christ. *Amen.*

The Representative Church Council,
the Diocesan Councils, and the
Consultative Church Council



LMIGHTY and everlasting God, from whom cometh wisdom and understanding: Be present, we humbly beseech thee, with thy servants about to deliberate [*assembled to deliberate*] in Council upon those things that make for the maintenance, well-being, and extension of thy holy Church; and grant that they, seeking only thine honour and glory, may be guided in all their consultations to perceive the more excellent way, and may have grace and strength to follow the same; through Jesus Christ our Lord. *Amen.*

The General Synod of the Church of Ireland



LORD God, the Father of lights and the fountain of all wisdom, who hast promised, through thy Son Jesus Christ, to be with thy universal Church to the end of the world: We humbly beseech thee with thy favour to behold the Bishops, Clergy, and People, who are about to assemble and take counsel together [*who are now assembled and taking counsel together*] in thy Name, for this Church. Mercifully grant that thy Holy Spirit may rest upon them, enlighten, and guide them; and that all their consultations may be prospered to the advancement of thine honour and glory, and the welfare of thy Church. Lead them and us into all truth; that so this Church may evermore hold fast and abide in the Apostolic and true Catholic faith, and serve thee without fear in pureness of worship and life, according to thy holy will; through Jesus Christ our Lord and Saviour. *Amen.*

Synods of the Church, Provincial or Diocesan



ETERNAL God, the fountain of all wisdom, who didst send thy Holy Spirit to lead the disciples into all the truth: Vouchsafe that he, being present with thy servants the Bishops [*Bishop*] and Presbyters about to assemble [*now assembled*] in the Synod of this Province [*Diocese*], may so rule their hearts, and guide their counsels, that in all things they may seek only thy glory and the good of thy holy Church; through Jesus Christ our Lord. *Amen*.

Meetings of Convention



LMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world: We beseech thee to be with the Council of thy Church [*here*] assembled in thy Name and presence. Save *us* from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern *us* in *our* work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly

received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. *Amen*.

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Synods of the Church

ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world: We beseech thee to be present with the General Synod [*the Synod of this Province or the Synod of this Diocese*] now [*about to be*] assembled in thy Name. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe so to direct, govern, and sanctify them in their deliberations by thy Holy Spirit, that through thy blessing the Gospel of Christ may be faithfully preached and obeyed, the order and discipline of thy Church maintained, and the kingdom of our Lord and Saviour Jesus Christ enlarged and extended. Grant this, we beseech thee, through the merits and mediation of the same Jesus Christ our Lord. *Amen*.

THE PARISH

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The Parish



MOST merciful Father, we beseech thee to send down thy heavenly blessing upon thy Church in this Parish, that all its members may dwell together in unity and brotherly love. Keep far from us all self-will and discord. Endue thy ministers with righteousness, and enable them faithfully to dispense thy holy Word and Sacraments, to bring again the outcasts, and to seek the lost. And grant to us so to receive their ministrations, and to use thy means of grace, that in all our words and deeds we may seek thy glory and the advancement of thy kingdom; through Jesus Christ our Lord. *Amen.*

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ALMIGHTY God, we beseech thee to bless this our Parish. Forgive us our many and grievous sins. Draw us nearer to thyself, and cause true religion to increase and abound amongst us. Prosper the reading and preaching of thy Word, and bless all the ministrations of thy Church.

Give patience to the sick and afflicted, and make their sufferings a blessing to them. Visit with thy favour the schools and all who teach or learn therein, and make us to grow in grace and in the knowledge of thee and of thy dear Son, whom to know is life eternal. Hear us for the sake of him who died for us, Jesus Christ our Lord. *Amen*.

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GOD the Holy Ghost, Sanctifier of the faithful: Sanctify this Parish by thine abiding presence. Bless those who minister in holy things. Enlighten the minds of thy people more and more with the light of the everlasting Gospel. Bring erring souls to the knowledge of God our Saviour; and those who are walking in the way of life, keep steadfast unto the end. Give patience to the sick and afflicted, and make their sufferings a blessing to them. Guard from forgetfulness of thee, those who are strong and prosperous; and make us all to be fruitful in good works, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify, one God world without end. *Amen*.



GOD, Holy Ghost, Sanctifier of the faithful: Visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and, of thy great mercy, keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God world without end. *Amen.*



ALMIGHTY God, who hast built thy Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: Grant that by the operation of the Holy Ghost all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace; that with one heart they may desire the prosperity of thy holy apostolic

Church, and with one mouth may profess the faith once delivered to the saints. Defend them from the sins of heresy and schism; let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy saints in glory everlasting; through the merits of the same thy blessed Son Jesus Christ, the gracious Bishop and Shepherd of our souls, who liveth and reigneth with thee and the same Holy Ghost, one God world without end. *Amen*.



ALMIGHTY and everlasting God, who dost govern all things in heaven and earth: Mercifully hear our prayers, and grant unto us in this Congregation and District all things that are needful for our spiritual welfare. Strengthen and confirm the faithful, visit and relieve the sick, bless and protect the children, turn and soften the wicked, arouse the careless, recover the fallen, restore the penitent, remove all hindrances to the advancement of thy truth, and bring all to be of one heart and mind within the fold of thy holy Church; to the honour and glory of thy holy Name, through Jesus Christ our Lord.
Amen.

A Parochial Mission



GOD, our heavenly Father, we humbly pray thee to bless abundantly the efforts that are now being made [*about to be made*] to turn thy people in this Parish [and Diocese] to more sincere repentance and more living faith. Prepare all hearts to receive the seed of thy Word. Grant that it may take deep root, and bring forth fruit to thy glory. Arouse the careless amongst us, humble the self-righteous, soften the hardened, encourage the fearful, relieve the doubting, bring many souls in loving faith and self-surrender to thyself, and visit us with thy salvation; through Jesus Christ our Lord. *Amen*.

BEFORE SERVICE



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Before Service: Sunday



LORD Jesus Christ, who as on this day didst rise from the dead: Teach us to reverence this thy holy day, and give us grace so to use it that we may rise to newness of life; to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen.*

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LMIGHTY God, who hast given a day of rest to thy people, and, through thy Spirit in the Church, hast consecrated the first day of the week to be a perpetual memorial of thy Son's resurrection: Grant that we may so use thy gift that, refreshed and strengthened in soul and body, we may serve thee faithfully all the days of our life; through the same Jesus Christ our Lord. *Amen.*

Before Service: Any Day



RANT, O Lord, that all who worship within this place may present their bodies a living sacrifice, holy, acceptable unto thee; and that they may themselves be temples of the Holy Ghost, wherein thou wilt dwell for evermore. *Amen*.



RANT, O Lord, to thy people, when they offer of their substance to thee in this place, that they may feel and know that it is more blessed to give than to receive, and that with such sacrifices thou art well pleased; and that their alms may come up as a memorial before thee. *Amen*.

REGARD, O Lord, the supplications of thy servants, and grant that thy Word, which shall be read and preached in this place, may have such success that it may never be spoken in vain. Grant also that the people may have grace to hear and receive what shall be delivered out of thy most holy Word, or agreeable to the same, as the means of their salvation; that in all their words and deeds they may seek thy glory, and the increase of thy kingdom. *Amen.*

GRANT, O Lord, that by thy holy Word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to fulfil the same. *Amen.*



RANT, we beseech thee, blessed Lord, that whosoever shall draw near to thee in this place to give thee thanks for the benefits which they have received at thy hands, to set forth thy most worthy praise, to confess their sins unto thee, and to ask such things as are requisite and necessary as well for the body as for the soul, may do it with such steadiness of faith, and with such seriousness, affection, and devotion of mind, that thou mayest accept their bounden duty and service, and vouchsafe to give whatever, in thine infinite wisdom, thou shalt see to be most expedient for them. All which we beg for Jesus Christ's sake, our most blessed Lord and Saviour. *Amen*.



RANT, O Lord, that whosoever shall confess their sins and offer up their prayers and praises unto thy Divine Majesty in this place, may be kept from all worldly and wandering thoughts, and may draw near unto thee with such stedfastness of faith and devout affection of mind, that they may be graciously accepted in thy sight. O Lord, pardon their sins, compassionate their infirmities, enlighten and sanctify them by thy Holy Spirit, and enable them so to serve and worship thee here below, that finally they may be received into thy presence, to praise and glorify thee for evermore. *Amen*



RANT, O Lord, that whosoever in this place shall confess their sins, and pray unto thee, and praise thy Name, may be kept by thy Holy Spirit from all wandering thoughts, and worldly and carnal imaginations. Let their prayers and praises come up before thee, and be accepted in thy sight. Enlighten their understandings, purify their hearts, sanctify their spirits. And those things which they faithfully ask according to thy will, vouchsafe to give them, to the relief of their necessity and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen*.



ALMIGHTY Father, well-spring of life to all things that have being: From amid the unwearied praises of Cherubin and Seraphin, who stand about thy throne of light which no man can approach unto, give ear, we humbly beseech thee, to the supplications of thy people, who put their sure trust in thy mercy; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God, who pourest out on all who desire it the spirit of grace and of supplication: Deliver us, when we draw nigh to thee, from coldness of heart and wanderings of mind; that with stedfast thoughts and kindled affections we may worship thee in spirit and in truth; through Jesus Christ our Lord. *Amen*.



GOD, in whose temple at Jerusalem were appointed singers and those skilled in instruments of music to set forth thy praises: Be present, we beseech thee, with us thy servants, and grant that in this our service we may worship thee in spirit and in truth, and at last be found meet to glorify thy Name in thy temple which is on high; through Jesus Christ our Lord. *Amen*.

AFTER SERVICE

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After Service: Sunday



GOD, who makest us glad with the weekly remembrance of the glorious resurrection of thy Son our Lord: Vouchsafe us this day such blessing through our worship of thee, that the days to come may be spent in thy service; through the same Jesus Christ our Lord. *Amen*.

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After Service: Any Day



ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask and our ignorance in asking: We beseech thee to have compassion upon our infirmities, and, those things which for our unworthiness we dare not and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son, Jesus Christ our Lord. *Amen*.



LORD, we pray thee sow the seed of thy Word in our hearts, and send down upon us the showers of thy grace; that we may bring forth the fruits of the Spirit, and at the great day of harvest may be gathered by the holy angels into the heavenly garner; through Jesus Christ our Lord. *Amen*.



SSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen*.



RANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen*.



LMIGHTY God, who hast promised to hear the petitions of those who ask in thy Son's Name: We beseech thee mercifully to incline thine ears to us who have now made our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen*.



LMIGHTY God, we humbly beseech thee to accept the offerings which we have presented unto thee, and mercifully to receive our supplications and prayers; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen*.



LORD God Almighty, whose glory the Cherubin and Seraphin, and all the host of heaven, with ceaseless voice proclaim: We beseech thee to look graciously from thy dwelling-place upon us, thy humble servants, and in thy mercy vouchsafe to accept our unworthy prayers and praises; for the sake of our only Mediator and Advocate, Jesus Christ our Lord. *Amen*.



LMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen*.

THE CHURCH'S MISSION



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Generosity and Zeal



ATHER of mercies, who to thine
Apostle Saint Peter didst reveal in
three-fold vision thy boundless
compassion: Forgive, we pray thee, our unbel-
ief, and so enlarge our hearts and enkindle
our zeal, that we may fervently desire the
salvation of all men, and with more ready
diligence labour in the extension of thy
kingdom; for his sake who gave himself for
the life of the world, thy Son our Saviour
Jesus Christ. *Amen*.



LMIGHTY Saviour, who, being exalted by the right hand of God, didst receive gifts for men: Send down the grace of thy Holy Spirit upon thy people, and grant that they may give cheerfully of their substance for the evangelizing of the world. Bless all those who are banded together for the spread of the Gospel [especially —]; make them faithful and true witnesses in proclaiming thy glorious Name; and prosper the work of their hands upon them, that the light of thy truth may shine into the darkest corners of the earth. Hear us, O merciful Saviour, who, with the Father and the Holy Spirit, livest and reignest ever, one God world without end. *Amen*.

Missionaries



GOD, our heavenly Father, who didst manifest thy love by sending thine only-begotten Son into the world that all might live through him: Pour thy Spirit upon thy Church, that it may fulfil his command to preach the Gospel to every creature; send forth, we beseech thee, labourers into thy harvest; defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in, and all Israel shall be saved; through the same thy Son Jesus Christ our Lord. *Amen*



HEAVENLY Father, Lord of the harvest: Have respect, we beseech thee, to the prayers of thy people, and send forth more labourers into thy harvest. Fit and prepare them by thy grace for the work of thy ministry; give them the spirit of power, and of love, and of a sound mind; strengthen them to endure hardness; and grant that thy Holy Spirit may prosper their work, and that by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen*.



LORD Jesus Christ, who callest to thee whom thou willest, and sendest them whither thou dost choose: We thank thee for calling thy servant — to preach thy Gospel to the nations; and we humbly pray thee to raise up among us those who shall be heralds and evangelists of thy kingdom, and shall build up thy Church in every land; who livest and reignest with the Father and the Holy Spirit, one God world without end. *Amen*.



MERCIFUL God, who didst send forth apostles, evangelists, pastors, and teachers to preach the Gospel to every creature, and to build up thy Church: Grant thy heavenly grace to the Bishops and Clergy now labouring in the missionary districts of our own country, that they may faithfully minister thy Word and Sacraments, and make thy Church a praise in the earth; through Jesus Christ our Lord. *Amen*.



GOD, who willest that all men should be saved and come to the knowledge of the truth: Prosper, we pray thee, our brethren who labour in distant lands [especially those for whom our prayers are desired]. Protect them in all perils by land and sea; support them in loneliness and in the hour of trial; give them grace to bear faithful witness unto thee; and endue them with burning zeal and love, that they may turn many to righteousness, and finally obtain a crown of glory; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God, whose dearly beloved Son, after his resurrection, sent his apostles into all the world, and, on the day of Pentecost, endued them with special gifts of the Holy Ghost, that they might gather in the spiritual harvest: We beseech thee to look down from heaven upon the fields, now white unto the harvest, and to send forth more labourers to gather fruit unto eternal life. And grant us grace so to help them with our prayers and offerings, that, when the harvest of the earth is ripe, and the time for reaping is come, we, together with them, may rejoice before thee according to the joy in harvest; through Jesus Christ our Lord. *Amen.*

The Christianizing of the World



BLESSED Saviour, who at this hour didst hang upon the cross stretching out thy loving arms: Grant that all mankind may look unto thee and be saved, who livest and reignest with the Father and the Holy Ghost ever, one God world without end. *Amen*.



ALMIGHTY Saviour, who at mid-day didst call thy servant Saint Paul to be an Apostle to the Gentiles: We beseech thee to illumine the world with the radiance of thy glory, that all nations may come and worship thee; who art, with the Father and the Holy Ghost, one God world without end. *Amen*.



HEAVENLY Father, we thank thee for loving us, and for sending thy dear Son into the world to save us from our sins. We pray to thee for all who do not know of thy love, both at home and in foreign lands. Grant that through the work of our missionaries they may be led to confess the faith of Christ crucified, and may with us become soldiers and servants in thy holy Church; through Jesus Christ our Lord. *Amen*.



ALMIGHTY and everlasting God, who desirest not the death of sinners, but rather that they may turn to thee and live: Mercifully receive our prayer, and deliver the heathen from idolatry, and gather them into thy holy Church, to the praise and glory of thy Name; through Jesus Christ our Saviour. *Amen*.



ALMIGHTY and everlasting God, who in days of old didst cause thy Word to grow mightily and to prevail: We praise and magnify thy holy Name for the manifestation of thy presence in this our day, and we beseech thee to pour out thy Spirit upon the Church, that thy way may be known upon earth and thy saving health among all nations; through Jesus Christ our Lord. *Amen*.



GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh: Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through the same thy Son Jesus Christ our Lord. *Amen*.



GOD, who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send thy blessed Son Jesus Christ to preach peace to them that are afar off, and to them that are nigh: Grant that all the peoples of the world may feel after thee and find thee; and hasten, O Lord, the fulfilment of thy promise, to pour out thy Spirit upon all flesh; through Jesus Christ our Lord. *Amen.*



GOD of all the nations of the earth: Remember the multitudes of the heathen, who, though created in thine image, are ignorant of thy love; and, according to the propitiation of thy Son Jesus Christ, grant that by the prayers and labours of thy holy Church they may be delivered from all superstition and unbelief, and brought to worship thee; through him whom thou hast sent to be our salvation, the Resurrection and the Life of all the faithful, the same thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who by thy Son Jesus Christ didst give commandment to the apostles that they should go into all the world, and preach the Gospel to every creature: Grant to us, whom thou hast called into thy Church, a ready will to obey thy Word, and fill us with a hearty desire to make thy way known upon earth, thy saving health among all nations. Look with compassion upon the heathen that have not known thee, and upon the multitudes that are scattered abroad as sheep having no shepherd. Raise up, we pray thee, true and faithful men, to seek and find thy sheep dispersed and lost, and by thy help to bring them home to thy flock, that they may be saved forever; through the same thy Son, who liveth and reigneth with thee and the Holy Spirit ever, one God world without end. *Amen.*



ALMIGHTY God, who by thy Son
 Jesus Christ didst give command-
 ment to the apostles that they
 should go into all the world, and preach
 the Gospel to every creature: Grant to us,
 whom thou hast called into thy Church, a
 ready will to obey thy Word, and fill us
 with a hearty desire to make thy way known
 upon earth, thy saving health among all
 nations. Look with compassion upon the
 heathen that have not known thee, and
 upon the multitudes that are scattered
 abroad as sheep having no shepherd. O
 heavenly Father, Lord of the harvest, have
 respect, we beseech thee, to our prayers,
 and send forth labourers into thy harvest.
 Fit and prepare them by thy grace for the
 work of their ministry; give them the spirit
 of power, and of love, and of a sound mind;
 strengthen them to endure hardness; and
 grant that thy Holy Spirit may prosper their
 work, and that by their life and doctrine
 they may set forth thy glory, and set for-
 ward the salvation of all men; through Jesus
 Christ our Lord. *Amen.*

Home Missions



LORD Jesus Christ, thou good Shepherd of the sheep, who didst come to seek and to save that which was lost: We beseech thee to be present in thy power with the Missions of thy Church in this our land. Show forth thy compassion to the helpless, enlighten the ignorant, succour those in peril, and bring home the wanderers in safety to thy fold; who livest and reignest with the Father and the Holy Spirit, one God world without end. *Amen.*

The Jews



GOD, the God of Abraham: Look upon thine everlasting covenant, and cause the captivity of Judah and Israel to return. They are thy people, O be thou their Saviour; that all who love Jerusalem and mourn for her may rejoice with her; for Jesus Christ's sake, their Saviour and ours. *Amen.*



GOD, who didst choose Israel to be thine inheritance: Look, we beseech thee, upon thy chosen people; take away the blindness which is fallen upon them; grant that they may see and confess the Lord Jesus to be thy Son and their true Messiah, and that, believing, they may have life through his Name. Bless those who labour to bring them to the knowledge of thy truth, and hasten the time when the fulness of the Gentiles shall come in, and all Israel shall be saved; through the merits of the same Jesus Christ our Lord. *Amen*.

Mohammedans and All Who Know Not Christ



LMIGHTY God, our heavenly Father, who in thy goodness hast caused the light of the Gospel to shine in our land: Extend thy mercy, we beseech thee, to the nations of the world that still walk in darkness; enlighten the Moslems with the knowledge of thy truth; and grant that the Gospel of salvation may be made known in all lands, that the heart of the peoples may be turned unto thee; through Jesus Christ our Lord. *Amen*.

Thanksgiving for Missionary Enterprise



ALMIGHTY God, whose compassions fail not, and whose loving-kindness reacheth unto the world's end: We give thee humble thanks for opening heathen lands to the light of thy truth, for making paths in the deep waters and highways in the desert, and for planting thy Church in all the earth. Grant, we beseech thee, unto us thy servants that with lively faith we may labour abundantly to make known to all men thy blessed gift of eternal life; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God, we give thee humble and hearty thanks for thy goodness and loving-kindness to us and to all men. We thank thee for the light of thy Gospel, the labours of thy servants, and the ministrations of thy Church. We also bless thy holy Name for those who have lived, and suffered, and died for thy sake in the waste places of the earth; beseeching thee to give us grace so to follow their good examples, that with them we may at last attain thy heavenly promises; through Jesus Christ our Lord. *Amen*.



GOD, the Father of all mankind: We thank thee for thy servants who have gone forth to preach the Gospel throughout the world. We praise thee for the witness they have borne in their lives, or by their deaths. We thank thee for those who have been led from heathen bondage to the glorious liberty of thy kingdom; for the Churches planted in many lands; for their clergy and teachers. We pray that we may show our thankfulness by greater zeal for the spread of the Gospel and more fervent love for all those for whom Christ died. These our thanksgivings and prayers we offer in the Name of Jesus Christ our Lord. *Amen.*

MINISTERS OF GOD

BISHOPS

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Bishops

MOST merciful Father, send down, we beseech thee, upon this thy servant, thy heavenly blessing; and so endue him with thy Holy Spirit that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke, with all patience and doctrine; but also may be, to such as believe, a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord Jesus, the righteous judge; who liveth and reigneth with thee and the same Holy Spirit, one God world without end.
Amen.



ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy apostles many excellent gifts, and didst charge them to feed thy flock: Give grace, we beseech thee, to all Bishops, the pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly discipline thereof; and grant to the people that they may obediently follow the same, that all may receive the crown of everlasting glory; through the same thy Son Jesus Christ our Lord. *Amen*.



ALMIGHTY God and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our redeemer and the author of everlasting life; who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some apostles, some prophets, some evangelists, some

pastors, and doctors, to the edifying and making perfect his Church: Grant, we beseech thee, to this thy servant such grace that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction but to salvation; not to hurt but to help; so that, as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through the same Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth one God world without end.
Amen.

PRIESTS

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Priests



LMIGHTY God and heavenly Father, who of thine infinite love and goodness towards us hast given to us thine only and most dearly beloved Son Jesus Christ, to be our redeemer and the author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, doctors, and pastors, by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thine eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry, appointed for the salvation of mankind, we render unto thee most hearty thanks; we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to show ourselves thankful unto thee for these and all other thy benefits; and that

we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy Name may be for ever glorified and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

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MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word, spoken by their mouths, may have such success that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that, in all our words and deeds, we may seek thy glory and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*



ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church: Mercifully behold these thy servants now called to the office of Priesthood; and so replenish them with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this office, to the glory of thy Name and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the same Holy Spirit, world without end. *Amen.*

DEACONS

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Deacons



ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the office of Deacons in thy Church: Make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, to have a ready will to observe all spiritual discipline; that they, having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour world without end. *Amen*.

PARISH MINISTERS

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Parish Ministers



HOLY Jesus, who hast purchased to thyself an universal Church, and hast promised to be with the ministers of apostolic succession to the end of the world: Be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifices of prayer and praise to thee, in this house which is called by thy Name. May the words of his mouth, and the meditation of his heart, be always acceptable in thy sight; O Lord, our strength and our redeemer. *Amen*.

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RANT, we pray thee, that this thy servant may so minister thy Word and Sacraments that, having faithfully fulfilled his course, he may at last receive the crown of righteousness from the Lord, the righteous judge; who liveth and reigneth one God, with the Father and the Holy Spirit, world without end. *Amen*.

BLESS, O Lord, we pray thee, thy servant to whom the care of the souls of thy people in this parish is now to be committed. Pour out thy Holy Spirit upon him, and fit him to perform, with all faithfulness and diligence, the sacred duties with which he has been entrusted. Give to him the spirit of power, and of love, and of a sound judgment. Make his ministry to be the means of awakening the careless, of strengthening the faithful, of comforting the afflicted, and of edifying thy Church. Guard him against the snares of temptation, that he may be kept pure in heart and steadfast in the right way; and grant that at the last he may receive the crown of life, which thou hast promised to thy faithful ones; through Jesus Christ our Lord. *Amen.*



ALMIGHTY God, who makest us to will and to do of thy good pleasure: Give thy servant grace truly to perform the solemn vows and promises by him made. Grant that he may be a faithful dispenser of thy holy Word and Sacraments, and that he may be a godly example to the people committed to his charge; so that, after this life is ended, together they may come to thy heavenly kingdom; through Jesus Christ our Lord. *Amen*.

Religious Communities



LORD Jesus Christ, who hast taught us that he who loseth his life for thy sake shall find it: Bestow, we pray thee, thine abundant blessing on those who have left all, that they may give themselves to this service; and grant that those whom thou dost call may hear and obey thy voice, and receive the manifold reward, which thou hast promised, in this time, and in the world to come life everlasting; who livest and reignest with the Father and the Holy Spirit, one God world without end. *Amen*.

VACANCIES

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During the Vacancy of a Pastoral Charge



GOD, who knowest the needs of thy Church in every place: Look graciously at this time upon the people of this parish, and give to them a faithful pastor who may serve before thee in all diligence and lowliness of heart, and, by thy blessing, bring many souls to the joys of thine eternal kingdom; through Jesus Christ our Lord. *Amen*.

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During the Vacancy of a Pastoral Charge or of a See



LMIGHTY God, the giver of every good gift: Look graciously, we beseech thee, on thy Church; and so guide with thy heavenly wisdom the minds of those to whom is committed the choice of a bishop for this diocese [*rector or vicar for this parish*] that we may receive a faithful pastor, who shall feed thy flock according to thy will, and make ready a people acceptable unto thee; through Jesus Christ thine only Son our Lord. *Amen*.

During the Vacancy of a See



ALMIGHTY God, who by thy Holy Spirit dost move the hearts of thy people: May it please thee so to direct the counsels of those who are appointed to choose a bishop for this Church and diocese, that we may be given a pastor who in faithfulness and wisdom shall lead thy flock in the way of holiness; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God, the giver of every good gift: Bestow at this time, we humbly beseech thee, thine especial blessing upon the presbyters and lay-electors of the Diocese of — [*of this Diocese*] about to assemble for the election of a bishop; and grant unto them in their deliberations the spirit of wisdom and understanding, that by thee they may be guided to the choice of a chief pastor who shall minister before thee to the glory of thy holy Name, the good government of the flock committed to him, and the welfare of thy whole Church; through Jesus Christ our Lord. *Amen*.

FOR THE INCREASE
OF THE MINISTRY

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350 For the Increase of the Ministry



LORD Jesus Christ, whose servants, Simon Peter and Andrew his brother, did at thy word straightway leave their nets to become fishers of men: Give thy grace, we humbly beseech thee, to those whom thou dost call to the sacred ministry of thy Church, that they may hear thy voice, and with glad hearts obey thy call; who livest and reignest with the Father and the Holy Spirit, one God world without end. *Amen*.

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GOD, who dost ever hallow and protect thy Church: Raise up therein, through thy Spirit, good and faithful stewards of the mysteries of Christ; that by their ministry and example thy people may abide in thy favour, and be guided in the way of truth; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God world without end. *Amen*.



ALMIGHTY God, look mercifully upon the world redeemed by the blood of thy dear Son, and send forth many more to do the work of the ministry; that perishing souls may be rescued, and thy glorious triumph may be hastened by the perfecting of thine elect; through the same thy Son Jesus Christ our Lord. *Amen*.



ALMIGHTY God, look mercifully upon the world which thou hast redeemed by the blood of thy dear Son, and incline the hearts of many to offer themselves for the sacred ministry of thy Church; so that by their labours thy light may shine in the darkness, and the coming of thy kingdom may be hastened by the perfecting of thine elect; through the same Jesus Christ our Lord. *Amen*.



ALMIGHTY God, look mercifully upon the world which thou hast redeemed by the blood of thy dear Son, and incline the hearts of many to dedicate themselves to the sacred ministry of thy Church; through the same thy Son Jesus Christ our Lord. *Amen*.

CHILDREN OF GOD

MARRIAGE

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355 For Those Joined in Matrimony



ETERNAL God, we humbly beseech thee favourably to behold these thy servants now [*about to be*] joined in wedlock according to thy holy ordinance; and grant that they, seeking first thy kingdom and thy righteousness, may obtain the manifold blessings of thy grace; through Jesus Christ our Lord. *Amen*.

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GOD, who hast so consecrated the state of Matrimony that in it is represented the spiritual marriage and unity betwixt Christ and his Church: Look mercifully upon these thy servants, that they may love, honour, and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and of peace; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God world without end. *Amen*.



RANT, O Lord, that whosoever shall be joined together in this place in the holy estate of Matrimony, may faithfully perform and keep the vow and covenant betwixt them made, and may remain in perfect love together unto their life's end. *Amen*.



HEAVENLY Father, who didst join together in marriage our first parents, Adam and Eve: Sanctify and bless these thy servants, and grant that those whom thou by matrimony dost make one, may stedfastly keep the covenant betwixt them made, and ever remain in perfect love and peace together; through Jesus Christ our Lord. *Amen*.



GOD of our fathers, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same; that so, obeying thy will and alway being in safety under thy protection, they may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen*.



HEAVENLY Father, who hast taught us by thy Son that except we love one another we cannot fulfil thy law: Grant that thy Holy Spirit may lead these thy servants in the way of love, and joy, and peace, even unto eternal life; that they, obeying thy will and alway being in safety under thy protection, may abide in thy love unto their lives' end; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God world without end. *Amen*.



GOD our Father, who by thy holy Apostle hast taught us that love is the fulfilling of the law: Grant to these thy servants that, loving one another, they may continue in thy love unto their lives' end; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God world without end. *Amen*.



ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that they, living faithfully together, may surely perform and keep the vow and covenant betwixt them made, whereof this Ring given and received is a token and pledge, and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen*.



MERCIFUL Lord and heavenly Father, by whose gracious blessing mankind is increased: Bestow, we beseech thee, on these thy servants the heritage and gift of children; and grant that they may also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen*.



GOD, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one; O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh), and also that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietness, sobriety, and peace be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thine everlasting kingdom; through Jesus Christ our Lord. Amen.



GOD, who hast taught us that it should never be lawful to put asunder those whom thou by matrimony hast made one, and hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: Look mercifully upon these thy servants, that both this man may love his wife according to thy Word, as Christ did love his spouse the Church; and also that this woman may be loving and faithful to her husband, and in all things be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thine everlasting kingdom; through Jesus Christ our Lord. *Amen*.

BAPTISM

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For the Mother of a Child



ALMIGHTY and most merciful Father, we give thee humble and hearty thanks for that thou hast preserved thy servant through her time of trial, and hast caused her to rejoice in the gift of a child. Continue, we beseech thee, thy goodness to her; restore her to health and strength; and give her grace so to train this child for thee, that together they may attain everlasting life; through Jesus Christ our Lord. *Amen*.

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ALMIGHTY God, we give thee hearty thanks for that thou hast vouchsafed to bless this woman thy servant, and to bestow upon her the gift of a child. Grant, we beseech thee, most merciful Father, that she [with her husband] may diligently lead her child in the way of righteousness, to their own great blessing and the glory of thy Name; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God, we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great pain and peril of child-birth, this woman, thy servant, who desireth now to offer her praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that she through thy help may faithfully live according to thy will in this life, and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*



RANT, O Lord, that all such as have through thy mercy been preserved in the great danger of child-birth, and shall come to this place to give thee thanks for the same, may, through thy help, both faithfully live and walk according to thy will in this life present, and also be partakers of everlasting glory in the life to come. *Amen.*

370 For All Who Come to Be Baptized



RANT, O Lord, that whosoever shall be dedicated to thee in this place by Baptism, and incorporated into thy holy Church, may, by the power of the Holy Ghost, ever remain in the number of thy faithful and elect children. *Amen*.

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REGARD, O Lord, the supplications of thy servants, and grant that whosoever in this house shall be received by Baptism into the congregation of Christ's flock, may be sanctified by the Holy Ghost, and may continue Christ's faithful soldier and servant unto his life's end. *Amen*.

For Adults Who Embrace the Christian Religion



LORD God of Hosts, before the terrors of whose presence the armies of hell are put to flight: Deliver these thy servants from the might of Satan; cast out from them every evil and unclean spirit that lurketh in the heart, the spirit of error and wickedness, the spirit of lying and all uncleanness; and make them meet to receive the Holy Spirit of grace; through Jesus Christ our Lord. *Amen*.



LORD, our heavenly Father, almighty, everlasting God, who givest light to them that sit in darkness and in the shadow of death: Lift up, we beseech thee, the light of thy countenance upon these thy servants who are wandering uncertain and doubtful in the night of this world. Make known unto them the way of truth and peace, and open the eyes of their understanding that they may walk therein; enable them to acknowledge thee, one God,

the Father in the Son, and the Son in the Father, with the Holy Spirit; and keep them stedfast in this faith, that, loyally serving thee in this life, they may receive thy blessing in the life to come; through Jesus Christ our Lord. *Amen*.

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ALMIGHTY and merciful Father, who hast made all mankind, and dost restore through grace that which was lost by the infirmity of nature: Mercifully behold these thy servants, and let their names be written in the Book of Life; that, being defended by thy mercy, they may attain unto the glory of regeneration, and, receiving the fulness of thy grace, may be numbered amongst the children of the promise, through Jesus Christ thine only Son our Lord, who through death hath destroyed death and opened unto us the gate of everlasting life; to whom, with thee and the Holy Ghost, be all honour and glory world without end. *Amen*.



HOLY Lord, Father almighty, everlasting God, who hast been from all eternity, and abidest unto the end; whose beginning is unknown, and thine end no man can find out: We humbly beseech thee for these thy servants whom thou hast called from the errors of the heathen, and from the shameful deeds of this world, that, being cleansed from the pollution of sin, and being regenerated by water and the Holy Spirit, they may put off the old man and put on the new, which according to thee is created in righteousness and true holiness; through Jesus Christ our Lord.
Amen.

The Blessing of the Water



ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost: Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away

of sin; and grant that this Child, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen*.

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Tis very meet, right, and our bounden duty, that we should give thanks unto thee, O Lord, Holy Father, almighty, everlasting God, for that thy dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost. Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that this Child [*this thy Servant*], now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through the same Jesus Christ our Lord, to whom, with thee in the unity of the Holy Spirit, be all honour and glory, now and evermore. *Amen*.

For the Person Baptized



LMIGHTY and everlasting God, who by the baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin: Mercifully look upon this Child; wash *him* and sanctify *him* with the Holy Spirit, that *he* may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen*.



LMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy baptism; and, by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water to the mystical washing away of sin: We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon this Child; wash *him* and sanctify *him*

with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church; and, being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world that finally *he* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen*.

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ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead: We call upon thee for this Child [*this thy Servant*], that *he*, coming to thy holy Baptism, may receive remission of sin by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that this Child [*this thy Servant*] may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen*.



ALMIGHTY and everlasting God, heavenly Father: We give thee humble thanks that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee. Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this Child [*this thy Servant*], that *he* may be born again, and be made an heir of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the same Holy Spirit, now and for ever. *Amen*.



GOD, who hast united men of every nation in the confession of thy Name, and dost continually multiply thy Church with new offspring: Grant that those who have been born again, of water and of the Spirit, may be one both in inward faith and in outward devotion, and with thankful hearts may show forth in their lives the grace of that sacrament which they have received; through Jesus Christ our Lord. *Amen*.



WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Child [*this thy Servant*] with thy Holy Spirit, to receive *him* for thine own Child, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant that *he*, being dead unto sin, may live unto righteousness; and, being buried with Christ in his death, may also be partaker of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an inheritor of thine everlasting kingdom; through Christ our Lord. *Amen*.

Thanksgiving for the Institution of Baptism



ALMIGHTY God, our heavenly Father, who hast given us the Sacrament of Holy Baptism, that souls, thereby being born again, may be made heirs of everlasting salvation: We yield thee hearty thanks for this thy gift, and humbly we beseech thee to grant that we, who have thus been made partakers of the death of thy Son, may also be partakers of his resurrection; through the same Jesus Christ our Lord. *Amen*.

THE FAMILY

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385

The Family



ISIT, we beseech thee, O Lord, this habitation, and drive from it all the snares of the enemy. Let thy holy angels dwell herein to preserve us in peace, and may thy blessing be upon us evermore; through Jesus Christ our Lord. *Amen.*

386



LMIGHTY God, our heavenly Father, whose blessed Son did share at Nazareth the life of an earthly home: Bless, we beseech thee, the home of this Child; and grant wisdom and understanding to all who have the care of *him*, that *he* may grow up in thy constant fear and love; through the same thy Son Jesus Christ our Lord. *Amen.*

387



MERCIFUL Saviour, who didst love Martha and Mary and Lazarus, blessing their home with thy sacred presence: Bless, we beseech thee, our home, that thy love may rest upon us and that thy

promised presence may be with us. May we all grow in grace and in the knowledge of thee, our Lord and Saviour Jesus Christ. Teach us to love one another as thou didst give us commandment. Help us all to choose that better part which shall not be taken away from us. Hear us, O Jesus, who, with the Father and the Holy Spirit, livest and reignest one God for evermore. *Amen*.

388



ALMIGHTY God, our heavenly Father, who settest the solitary in families: We commend to thy continual care the homes in which thy people dwell. Put far from them, we beseech thee, every root of bitterness, the desire of vain-glory, and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who in holy wedlock have been made one flesh; turn the heart of the fathers to the children, and the heart of the children to the fathers; and so enkindle fervent charity among us all, that we be evermore kindly affectioned with brotherly love; through Jesus Christ our Lord. *Amen*.

For Parents



GOD, our heavenly Father, who hast blessed thy servants with the gift of a child: Grant, we beseech thee, that they may show their love and thankfulness to thee in so ordering their home, that by the example of their life and teaching they may guide the child in the way of righteousness, and with *him* be partakers with thy saints in the life to come; through Jesus Christ our Lord. *Amen*.



HEAVENLY Father, after whom all fatherhood in heaven and earth is named: Bless, we beseech thee, the parents of this Child, and give to them, and to all in whose charge *he* may be, the spirit of wisdom and love; that *his* home may be to *him* an image of thy kingdom, and the care of *his* parents a likeness of thy love; through Jesus Christ our Lord. *Amen*.

For the Children



ALMIGHTY God, heavenly Father, who hast blessed us with the joy and care of children: Give us light and strength so to train them that they may love whatsoever things are true, and pure, and lovely, and of good report; following the example of their Saviour, Jesus Christ. *Amen.*



GRANT, we beseech thee, O heavenly Father, that the child of this thy servant may daily increase in wisdom and stature, and grow in thy love and service, until *he* come to thine eternal joy; through Jesus Christ our Lord. *Amen.*



LORD God, who didst reveal thyself to thy prophēt Samuel while he was yet a child: Grant unto us, whom thou hast made thy children by adoption and grace, that we may above all things seek to know thee, the only true God, and Jesus Christ whom thou hast sent; and in all our learning grant us to fear and love thy holy Name; through the same our Lord Jesus Christ. *Amen.*



LORD Jesus Christ, who didst take little children into thine arms, and bless them: Bless, we beseech thee, the children of this family; grant that they may grow up in thy fear and love; give unto them day by day thy strength and guidance; that so they may continue in thy love and service unto their lives' end. Grant this, O blessed Saviour, for thine own Name's sake. *Amen*.



LORD Jesus Christ, who didst sit lowly in the midst of the doctors, both hearing them and asking them questions: Be with us who are assembled in thy Name; and grant to those who teach, a right understanding of thy holy Word, and to those who learn, a readiness to hear and do thy blessed will; who livest and reignest with the Father and the Holy Spirit, one God world without end. *Amen*.



LORD Jesus, thou great Shepherd of the sheep: Look on these thy children; embrace them with the arms of thy mercy, pour on them the riches of thy blessing, and so fill them with thy manifold gifts of grace that they may continue thine for ever; to the honour and glory of thy Name. *Amen*.



LORD Jesus Christ, who dost embrace children with the arms of thy mercy, and dost make them living members of thy Church: Give them grace, we pray thee, to stand fast in thy faith, to obey thy Word, and to abide in thy love; that, being made strong by thy Holy Spirit, they may resist temptation and overcome evil, and may rejoice in the life that now is, and dwell with thee in the life that is to come; through thy merits, O merciful Saviour, who, with the Father and the Holy Ghost, livest and reignest one God world without end. *Amen*.

On a Birthday



WATCH over thy child, O Lord, as *his* days increase; bless and guide *him* wherever *he* may be, keeping *him* unspotted from the world. Strengthen *him* when *he* stands, comfort *him* when discouraged or sorrowful, raise *him* up if *he* fall; and in *his* heart may thy peace which passeth understanding abide all the days of *his* life; through Jesus Christ our Lord. Amen.



DEFEND, O Lord, this thy child with thy heavenly grace, that *he* may continue thine for ever, and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

For Relatives and Friends



LOVING Father, we commend to thy gracious keeping all who are near and dear to us. Have mercy upon those who are sick, and comfort all who are in pain, anxiety, or sorrow. Awaken all who are careless about eternal things. Bless those who are young and in health, that they may give the days of their strength unto thee. Comfort the aged and infirm, that thy peace may rest upon them. Hallow the ties of kindred, that we may help, and not hinder, one another in all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God, we entrust all who are dear to us to thy never-failing care and love, for this life and the life to come; knowing that thou art doing for them better things than we can desire or pray for; through Jesus Christ our Lord. *Amen*.

TEACHERS AND LEARNERS

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402

For Teachers and Learners



ALMIGHTY God, our heavenly Father, who hast committed to thy holy Church the care and nurture of thy children: Enlighten with thy wisdom those who teach and those who learn, that, rejoicing in the knowledge of thy truth, they may worship thee and serve thee from generation to generation; through Jesus Christ our Lord. *Amen.*

403



HEAVENLY Father, whose blessed Son hath said, Suffer the little children to come unto me: Prosper with thy blessing all teachers and scholars; and grant that, as the minds of thy children are enlightened with knowledge, so their hearts may be daily drawn by thy Holy Spirit to the love of thee, and of thy Son our Saviour Jesus Christ. *Amen.*



LMIGHTY Father, who didst send
thine only Son that through him all
men might be saved: Enable those
who teach so to consecrate their lives that,
being themselves led of thee, they may lead
thy children in the paths of everlasting life;
through our Lord and Saviour Jesus Christ.
Amen.



LMIGHTY and everlasting God,
who makest us both to will and to
do those things that are good and
acceptable unto thy Divine Majesty: We
make our humble supplications unto thee
for thy favour and gracious goodness
towards all teachers and scholars in our
Sunday Schools. Let thy fatherly hand, we
beseech thee, ever be over them; let thy
Holy Spirit ever be with them; and so lead
them in the knowledge and obedience of
thy Word, that in the end they may obtain
everlasting life; through our Lord Jesus
Christ, who with thee and the Holy Ghost
liveth and reigneth ever, one God world
without end. *Amen.*



HOLY Lord and Saviour, who didst call little children unto thee and bless them: Guide, we pray thee, thy Church in the teaching of the young, that it may wisely order the work of our Sunday Schools, and strive earnestly to feed the lambs of thy flock. Grant alike to pastors and people to see and know the greatness of this work, and give us grace to fulfil it. Make us ever mindful of thy presence in our homes, that our children may be brought up in thy nurture and admonition. Give to our teachers aptness to teach, and to our scholars willingness to learn, thy blessed will. All this we ask in thy Name, O merciful Saviour, whom, with the Father and the Holy Spirit, we worship as one God, blessed for ever. *Amen*.



LORD Jesus Christ, who art the Eternal Wisdom of the Father: We beseech thee to assist us with thy heavenly grace, that we may be blessed in our studies this day, and above all things may attain the knowledge of thee, whom to know is life eternal; and that, according to the example of thy most holy childhood, as we grow in years we may grow in wisdom, and in favour with God and man. *Amen*.



LORD Jesus Christ, who as a child didst learn, and didst grow in wisdom: Grant us so to learn thy holy Word, that we may walk in thy ways and daily grow more like unto thee; who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen*.

CONFIRMATION

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409 For Those About to Be Confirmed



GOD, who through the teaching of thy Son Jesus Christ didst prepare the disciples for the coming of the Comforter: Make ready, we beseech thee, the hearts and minds of thy servants who at this time are seeking to be strengthened by the gift of the Holy Spirit through the laying on of hands; that, drawing near with penitent and faithful hearts, they may be filled with the power of his divine indwelling; through the same Jesus Christ our Lord.
Amen.



RANT, O Lord, that they who at this place shall in their own persons renew the promises and vows of their baptism and be confirmed by the Bishop, may receive such a measure of thy Holy Spirit that they may grow in grace unto their life's end. *Amen*.



RANT, O Lord, that they who in this place shall renew and confirm in their own persons the solemn profession made on their behalf at their baptism, and thereupon be confirmed by the Bishop, may be strengthened with the Holy Ghost, the Comforter, and daily increase in thy Holy Spirit more and more, until they come unto thine everlasting kingdom. *Amen*.



ALMIGHTY God, without whom nothing is strong, nothing is holy: We humbly commend unto thee those who are about to renew before the Church the solemn vows of their baptism, and to seek thy heavenly grace in the laying on of hands. Guard them from the temptations of the world, the flesh, and the devil, and give them grace wholly to devote themselves unto thee, body, soul, and spirit; through Jesus Christ our Lord. *Amen*.

For the Confirmed



ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins: Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace: the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen*.



ALMIGHTY and everliving God, who makest us both to will and to do those things which are good, and acceptable unto thy Divine Majesty: We make our humble supplications unto thee for these thy servants, upon whom, after the example of thy holy apostles, we have now laid our hands, to certify them, by this sign, of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the same Holy Spirit liveth and reigneth ever, one God world without end. *Amen*.

SCHOOLS, COLLEGES,
AND THEOLOGICAL TRAINING

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415

For Schools, Colleges,
and Universities



ALMIGHTY God, we beseech thee with thy gracious favour to behold our universities, colleges, and schools, that knowledge may be increased among us, and all good learning flourish and abound. Bless all who teach and all who learn, and grant that in humility of heart they may ever look unto thee, who art the fountain of all wisdom; through Jesus Christ our Lord. *Amen.*

416

For Universities and
Other Places of Learning



FOUCHSAFE, O Lord, to prosper with thy blessing the work of all universities, colleges, and schools, that they who serve thee therein, as teachers or learners, may set thy holy will ever before

them, and be led to the knowledge of thy truth; that so both Church and Commonwealth may be bettered by their studies, and they themselves be made meet to be partakers of eternal life; through Jesus Christ our Lord. *Amen*.

417

For Theological Colleges



GOD, who through thy Holy Spirit dost illuminate the minds and sanctify the lives of those whom thou dost call to the work of pastors and teachers: Look with thy favour upon all colleges for the instruction and discipline of those who are to serve in the sacred ministry of thy Church. Bless those who teach and those who learn, that they may apply themselves with such diligence to the knowledge which is able to make men wise unto salvation, and submit themselves with such ready obedience to the law of thy Son our Saviour, that they may fulfil their ministry with joy; through the same Jesus Christ our Lord. *Amen*.

HOLY COMMUNION

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418

Before Holy Communion



LESS, O Lord, we beseech thee, these thy gifts, and sanctify them unto this holy use, that by them we may be fed unto everlasting life of soul and body; through Jesus Christ our Lord. *Amen.*

419



LORD Jesus Christ, who hast ordained this holy Sacrament to be a pledge of thy love and a continual remembrance of thy passion: Grant that we, who partake thereof by faith with thanksgiving, may grow up into thee in all things, until we come to thy eternal joy; who with the Father and the Holy Ghost livest and reignest, one God world without end. *Amen.*

HEAR us, O merciful Father, we most humbly beseech thee, and with thy Holy and Life-giving Spirit vouchsafe to bless and sanctify both us and these thy gifts of Bread and Wine, that they may be unto us the Body and Blood of thy Son, our Saviour Jesus Christ, to the end that we, receiving the same, may be strengthened and refreshed both in body and soul. *Amen*.

CRANT, O Lord, that whosoever shall in this place receive the Sacrament of Christ's most blessed Body and Blood, may come to that holy ordinance with hearty repentance, true faith, and lively charity; that, so partaking of Christ and being filled with thy grace and heavenly benediction, they may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. *Amen*.

After Holy Communion



LORD our God, thou Saviour of the world, through whom we have celebrated these holy mysteries: Receive our humble thanksgiving, and of thy great mercy vouchsafe to sanctify us evermore in body and soul; who livest and reignest with the Father and the Holy Spirit, one God world without end. *Amen*.



LOOK with favour, most Holy Trinity, on this our act of worship and service, and may this sacrifice, set forth before thine eyes, be acceptable to thy Divine Majesty, and avail for us and for all for whom we have offered it; who livest and reignest, one God world without end. *Amen*.



LORD, who in a wonderful sacrament hast left us a memorial of thy passion: Grant us so to reverence the holy mysteries of thy Body and Blood, that we may ever know within ourselves the fruit of thy redemption; who livest and reignest with the Father in the unity of the Holy Ghost, one God world without end. *Amen*.

DAILY PRAYER

MORNING

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425

In the Morning



GOD, the King eternal, who dividest the day from the darkness and turnest the shadow of death into the morning: Drive far off from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace; that, having done thy will with cheerfulness while it was day, we may when the night cometh rejoice to give thee thanks; through Jesus Christ our Lord. *Amen*.

426



WE give thee hearty thanks for the rest of the past night, and for the gift of a new day. Grant that we may so pass its hours in the perfect freedom of thy service, that at eventide we may again give thanks unto thee; through Jesus Christ our Lord. *Amen*.



ALMIGHTY and everlasting God, in whom we live and move and have our being: We, thy needy creatures, render thee our humble praises for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. For these thy mercies we bless and magnify thy glorious Name, humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving; for his sake who lay down in the grave and rose again for us, thy Son our Saviour Jesus Christ. *Amen*.



LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day: Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. *Amen*.



LORD God, who hast bidden light to shine out of darkness, who hast again wakened us to praise thee for thy goodness and mercy and to ask for thy grace: Accept now, in thine endless mercy, the offering of our worship and thanksgiving, and grant unto us all such requests as may be acceptable to thy holy will. Make us to be children of the light and of the day, and heirs of thine everlasting inheritance. Remember, O Lord, according to the multitude of thy mercies, thy whole Church, all who join with us in prayer, and all our brethren, wherever they may be in thy vast kingdom, who stand in need of thy grace and succour. Pour down upon us all the riches of thy mercy, so that, redeemed in soul and body, and stedfast in faith, we may ever praise thy wonderful and holy Name; through Jesus Christ our Lord. *Amen.*

CHRISTIAN GRACES

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430

The Thoughts of Our Hearts



ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

431



ALMIGHTY God, who alone gavest us the breath of life, and alone canst keep alive in us the holy desires thou dost impart: We beseech thee, for thy compassion's sake, to sanctify all our thoughts and endeavours, that we may neither begin an action without a pure intention, nor continue it without thy blessing. And grant that, having the eyes of the mind opened to behold things invisible and unseen, we may in heart be inspired by thy wisdom, and in work be upheld by thy strength, and in the end be accepted of thee as thy faithful servants; through Jesus Christ our Saviour. *Amen.*

Obedience



ALMIGHTY Lord and everlasting God: Vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen*.

Guidance



GOD, by whom the meek are guided in judgment, and light riseth up in darkness for the godly: Grant us, in all our doubts and uncertainties, the grace to ask what thou wouldest have us to do; that the spirit of wisdom may save us from all false choices, and that in thy light we may see light, and in thy straight path may not stumble; through Jesus Christ our Lord. *Amen*.

Dedication



AND since it is of thy mercy, O gracious Father, that another day is added to our lives: We here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous, and godly life; in which resolution do thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. *Amen*.

Grace



GOD, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with: We humbly beseech thee to have compassion on our infirmities, and to give us the constant assistance of thy Holy Spirit, that we may be effectually restrained from sin and incited to our duty. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. And, above all, keep in our minds a lively remembrance

of that great day in which we must give a strict account of our thoughts, words, and actions, to him whom thou hast appointed the judge of quick and dead, thy Son Jesus Christ our Lord. *Amen*.

436

AND lest, through our own frailty, or the temptations which encompass us, we be drawn again into sin, vouchsafe us, we beseech thee, the direction and assistance of thy Holy Spirit. Reform whatever is amiss in the temper and disposition of our souls, that no unclean thoughts, unlawful designs, or inordinate desires may rest there. Purge our hearts from envy, hatred, and malice, that we may never suffer the sun to go down upon our wrath, but may always go to our rest in peace, charity, and good-will, with a conscience void of offence towards thee and towards men; that so we may be preserved pure and blameless unto the coming of our Lord and Saviour, Jesus Christ. *Amen*.



DIRECT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that, in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

Joy in God's Creation



O HEAVENLY Father, who hast filled the world with beauty: Open, we beseech thee, our eyes to behold thy gracious hand in all thy works; that, rejoicing in thy whole creation, we may learn to serve thee with gladness; for the sake of him by whom all things were made, thy Son Jesus Christ our Lord. *Amen.*

Inner Peace



GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. *Amen*.



GOD, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen*.

441



GOD of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength: By the might of thy Spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God; through Jesus Christ our Lord. *Amen*.

442



LORD, who hast pity for all our weakness: Put away from us worry and every anxious fear; that, having ended the labours of the day as in thy sight, and committing our tasks, ourselves, and all we love, into thy keeping, we may, now that night cometh, receive as from thee thy priceless gift of sleep; through Jesus Christ our Lord. *Amen*.

443



HEAVENLY Father, thou understandest all thy children. Through thy gift of faith we bring our perplexities to the light of thy wisdom, and

receive the blessed encouragement of thy sympathy and a clearer knowledge of thy will. Glory be to thee for all thy gracious gifts. *Amen*.

444



MOST loving Father, who willest us to give thanks for all things, to dread nothing but the loss of thee, and to cast all our care on thee, who carest for us: Preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which thou hast manifested unto us in thy Son, Jesus Christ our Lord. *Amen*.

445



HEAVENLY Father, in whom we live and move and have our being: We humbly pray thee so to guide and govern us by thy Holy Spirit, that, in all the cares and occupations of our daily life, we may never forget thee, but remember that we are ever walking in thy sight; through Jesus Christ our Lord. *Amen*.

Thankfulness



GOD, our loving Father: We thank thee for all the blessings thou hast given us, and above all for our salvation through our Lord Jesus Christ. Help us to show forth our thankfulness by trying in every thing to please thee; for the sake of the same our Saviour Jesus Christ. *Amen.*

Worthiness



REMEMBER, O Lord, what thou hast wrought in us, and not what we deserve; and, as thou hast called us to thy service, make us worthy of our calling; through Jesus Christ our Lord. *Amen.*



LORD Jesus Christ, before whose judgment-seat we must all appear and give account of the things done in the body: Grant, we beseech thee, that when the books are opened in that day, the faces of thy servants may not be ashamed; through thy merits, O blessed Saviour, who livest and reignest with the Father and the Holy Spirit, one God world without end. *Amen.*

ABSENT FRIENDS

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449

Absent Friends



GOD, who art present in every place: Mercifully hear our prayers for those whom we love, now absent from us; watch over them, we beseech thee, and protect them in all anxiety, danger, and temptation; teach us and them to know that thou art always near, and that we are one in thee for ever; through Jesus Christ our Lord. *Amen*.

450



GOD, whose fatherly care reacheth to the uttermost parts of the earth: We humbly beseech thee graciously to behold and bless those whom we love, now absent from us. Defend them from all dangers of soul and body; and grant that both they and we, drawing nearer to thee, may be bound together by thy love in the communion of thy Holy Spirit, and in the fellowship of thy saints; through Jesus Christ our Lord. *Amen*.



GOD, who art present in every place: Look down with thy mercy upon those whom we love, now absent from us; give thine angels charge over them, and defend them from all dangers of body and soul; bring us together again, if it be thy holy will; grant that both they and we, drawing nearer to thee, may draw nearer to one another, and in the end, united in thy presence, may evermore rejoice together in our heavenly home; through Jesus Christ our Lord. *Amen*.



ALMIGHTY Father, who art present in thy power in every place: Give ear in thy loving-kindness to the supplications which we offer unto thee on behalf of our brethren and friends now absent from us; may thy mighty hand shield and protect them from all evil; may thy Holy Spirit guide them in the right way, and bless their going out and their coming in; [bring them back to us in safety;] and grant that, being united by our fellowship with thee, we may all at the last be gathered in the home which is above; through Jesus Christ our Lord. *Amen*.

TRAVELLERS

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453

Travellers



GOD, who leddest thy people like a flock by the hand of Moses and Aaron: Grant, we beseech thee, to those who travel a prosperous journey, that they may safely arrive at the place whither they go, and at length come to the haven of everlasting salvation; through Jesus Christ our Lord. *Amen.*

454



GOD, our heavenly Father, who art present in thy power in every place: Preserve, we beseech thee, all who travel by land or by water, [especially those for whom our prayers are desired,] surround them with thy loving care, protect them from every danger, and bring them in safety to their journey's end; through Jesus Christ our Lord. *Amen.*

Seafarers



ETERNAL Lord God, who alone spreadest out the heavens and rulest the raging of the sea: Be pleased to receive into thy protection all those who go down to the sea in ships and occupy their business in great waters. Preserve them both in body and soul, prosper their labours with good success, in all time of danger be their defence, and bring them to the haven where they would be; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God, whose way is in the sea and whose paths are in the great waters: Be present, we beseech thee, with our brethren in the manifold dangers of the deep; protect them from all its perils, prosper them in their course, and in safety bring them with a grateful sense of thy mercies to the haven where they would be; through Jesus Christ our Lord. *Amen*.



ETERNAL God, who alone spreadest out the heavens and rulest the raging of the sea: We commend to thine almighty protection thy *servant*, for whose preservation on the great deep our prayers are desired. Guard *him*, we beseech thee, from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which *he* may be exposed. Conduct *him* in safety to the haven where *he* would be, with a grateful sense of thy mercies; through Jesus Christ our Lord. *Amen.*



THOU, who slumberest not nor sleepest: Protect, we pray thee, our sailors from the perils of the sea; in the hours of watching, strengthen and sustain them; and grant that in dangers often, in weariness often, they may serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

In Ships at Sea



ETERNAL Lord God, who alone spreadest out the heavens and rulest the raging of the sea, who hast compassed the waters with bounds until day and night come to an end: Be pleased to receive into thine almighty and most gracious protection the persons of us thy servants, and the ship in which we sail. Preserve us from the dangers of the sea, that we may reach in safety the land to which we go, and with a thankful remembrance of thy mercies may praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

In Storms at Sea



MOST glorious and gracious Lord God, who dwellest in heaven but beholdest all things below: Look down, we beseech thee, and hear us who are in peril; send thy word of command to rebuke the raging winds and the roaring sea, that we, being delivered from this distress, may live to serve thee and to glorify thy Name all the days of our life; through Jesus Christ our Lord. *Amen.*



MOST powerful and glorious Lord God, at whose command the winds blow and lift up the waves of the sea, and who stillest the rage thereof: We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help. Save, Lord, or else we perish. We confess, when we have been safe and seen all things quiet about us we have forgot thee, our God, and refused to hearken to the still voice of thy word and to obey thy commandments. But now we see how terrible thou art in all thy works of wonder, the great God to be feared above all. And therefore we adore thy Divine Majesty, acknowledging thy power and imploring thy goodness. Help, Lord, and save us for thy mercy's sake, in Jesus Christ thy Son our Lord. *Amen*.

THANKSGIVING FOR
SAFETY AFTER TRAVEL

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462 Thanksgiving for a Safe Return
 from a Journey



MOST gracious Lord, whose mercy is over all thy works: We praise thy holy Name that thou hast been pleased to conduct in safety through the perils of the great deep [of *his* way] *this* thy servant, who now *desireth* to return *his* thanks unto thee in thy holy Church. May *he* be duly sensible of thy merciful providence towards *him*, and ever express *his* thankfulness by a holy trust in thee, and obedience to thy laws; through Jesus Christ our Lord. *Amen*.

463 Thanksgiving for a Safe Return
 from Sea



ETERNAL Father, who showest thy wondrous power and mercy to those who go down to the sea in ships: We give thee humble thanks for that thou hast been pleased to preserve through the perils of the deep *this* thy servant who

now *desireth* to offer *his* praises and thanksgivings unto thee in thy holy Church. Grant that *he* may be ever mindful of thy merciful providence towards *him*, and express *his* thankfulness by a living trust in thee and obedience to thy laws; through Jesus Christ our Lord. *Amen*.

464



MOST blessed and glorious Lord God, who art of infinite goodness and mercy: We thy poor creatures, whom thou hast made and preserved, holding our souls in life and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving for that thou heardest us when we called in our trouble, and didst not cast out our prayer which we made before thee in our great distress. Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name; through Jesus Christ our Lord. *Amen*.



Q MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us whom thou hast so powerfully and wonderfully defended. Thou hast showed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art, how able and ready to help them that trust in thee. Thou hast showed us how both winds and seas obey thy command, that we may learn, even from them, hereafter to obey thy voice and to do thy will. We therefore bless and glorify thy Name for this thy mercy in saving us when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy as we were then of the danger; and give us hearts always ready to express our thankfulness, not only by words but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us, that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour. *Amen.*

PENITENCE

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466

Penitence



GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful: Mercifully assist our prayers which we make before thee, in all our troubles and adversities whensoever they oppress us, and graciously hear us; that those evils which the craft and subtilty of the devil or man worketh against us may, by thy good providence, be brought to nought; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen*.

REMEMBER not, Lord, our offences,
 nor the offences of our forefathers;
 neither take thou vengeance of our
 sins: Spare us, good Lord, spare thy people,
 whom thou hast redeemed with thy most
 precious blood, and be not angry with us
 for ever. *Amen*.

WE humbly beseech thee, O Father,
 mercifully to look upon our infirmi-
 ties; and, for the glory of thy Name,
 turn from us all those evils that we most
 justly have deserved; and grant that in all
 our troubles we may put our whole trust
 and confidence in thy mercy, and evermore
 serve thee in holiness and pureness of living,
 to thine honour and glory; through our only
 Mediator and Advocate, Jesus Christ our
 Lord. *Amen*.



G MOST mighty God and merciful Father, who hast compassion upon all men, and who wouldest not the death of a sinner, but rather that he should turn from his sin and be saved: Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants; but so turn thine anger from us, who meekly acknowledge our transgressions and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen*.



MOST merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins: We come before thee in a humble sense of our own unworthiness, acknowledging our manifold transgressions of thy righteous laws. But, O gracious Father, who desirest not the death of a sinner, look upon us, we beseech thee, in mercy, and forgive us all our transgressions; make us deeply sensible of the great evil of them, and work in us a hearty contrition; that we may obtain forgiveness at thy hands, who art ever ready to receive humble and penitent sinners; for the sake of thy Son Jesus Christ, our only Saviour and Redeemer. *Amen.*



ALMIGHTY Father, Lord of heaven and earth: We confess that we have sinned against thee in thought, word, and deed. Have mercy upon us, O God, after thy great goodness; according to the multitude of thy mercies, do away our offences and cleanse us from our sins; for Jesus Christ's sake. *Amen.*



HEAVENLY Father, we confess that we have sinned greatly against thee in thought, and word, and deed, and have done that which is wrong in thy sight. We ask thee to forgive us our sins, and to give us grace always to resist temptation and to do thy holy will; for Jesus Christ's sake. *Amen*.



LORD, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen*.



GOD, whose nature and property is ever to have mercy and to forgive: Receive our humble petitions; and, though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ our Mediator and Advocate. *Amen*.



LMIGHTY Father, who of thy great love to men didst give thy dearly beloved Son to die for us: Grant that through his cross our sins may be put away, and remembered no more against us; and that, cleansed by his blood, and mindful of his sufferings, we may take up our cross daily and follow him in newness of life, until we come to his everlasting kingdom; through the same thy Son Jesus Christ our Lord. *Amen*.



LMIGHTY God, have mercy upon us, forgive us all our sins, and deliver us from all evil; confirm and strengthen us in all goodness, and bring us to life everlasting; through Jesus Christ our Lord. *Amen*.

For Prisoners



GOD, who sparest when we deserve punishment, and in thy wrath rememberest mercy: We humbly beseech thee of thy goodness to comfort and succour all prisoners [especially those who are condemned to die]. Give them a right understanding of themselves, and of thy promises; that, trusting wholly in thy mercy, they may not place their confidence anywhere but in thee. Relieve the distressed, protect the innocent, awaken the guilty; and, forasmuch as thou alone bringest light out of darkness and good out of evil, grant to these thy servants that by the power of thy Holy Spirit they may be set free from the chains of sin, and may be brought to newness of life; through Jesus Christ our Lord. *Amen*.

THANKSGIVING

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Thanksgiving



O our prayers, O Lord, we join our unfeigned thanks for all thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all the other comforts and conveniences of life. Above all, we adore thy mercy in sending thine only Son into the world, to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty towards thee. We bless thee for thy patience with us, notwithstanding our many and great provocations; for all the directions, assistances, and comforts of thy Holy Spirit; for thy continual care and watchful providence over us through the whole course of our lives, and particularly for the mercies and benefits of the past day; beseeching thee to continue these thy

blessings to us, and to give us grace to show our thankfulness in a sincere obedience to his laws through whose merits and intercession we received them all, thy Son our Saviour Jesus Christ. *Amen*.

479



O MOST merciful Father, we humbly thank thee for all thy gifts so freely bestowed upon us. For life and health and safety, for power to work and leisure to rest, for all that is beautiful in creation and in the lives of men, we praise and magnify thy holy Name. But above all we thank thee for our spiritual mercies in Christ Jesus our Lord, for the means of grace, and for the hope of glory. Fill our hearts with all joy and peace in believing; through Jesus Christ our Lord. *Amen*.

NIGHT

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480

At Night



LIGHTEN our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night; for the love of thine only Son, our Saviour Jesus Christ. *Amen*.

481



LORD, support us all the day long, until the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in thy mercy grant us a safe lodging, and a holy rest, and peace at the last. *Amen*.

482



GOD, who art the life of mortal men, the light of the faithful, the strength of those who labour, and the repose of the dead: We thank thee for the timely blessings of the day, and humbly supplicate thy merciful protection all this night. Bring us, we beseech thee, in safety to the morning hours; through him who died for us and rose again, thy Son our Saviour Jesus Christ. *Amen*.

BE present, O merciful God, and protect us through the silent hours of this night, so that we, who are wearied by the changes and chances of this fleeting world, may repose upon thine eternal changelessness; through Jesus Christ our Lord. *Amen*.

LOOK down, O Lord, from thy heavenly throne, illuminate the darkness of this night with thy celestial brightness, and from the sons of light banish the deeds of darkness; through Jesus Christ our Lord. *Amen*.

OLORD Jesus Christ, Son of the living God, who at this evening hour didst rest in the sepulchre, and didst thereby sanctify the grave to be a bed of hope to thy people: Make us so to abound in sorrow for our sins, which were the cause of thy passion, that when our bodies lie in the dust our souls may live with thee; who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen*.



LMIGHTY Father, who slumberest not nor sleepest: We humbly pray thee to watch over us this night with the eyes of thy mercy. Grant us quiet and refreshing sleep, such as may fit us for the duties of the morrow. Put far from us all worldly cares and earthly fears, and give us holy thoughts of thee; that we may repose in peace, and, whether we wake or sleep, may live together with him who died and was buried and rose again for us, thy Son Jesus Christ our Lord. *Amen*.



E beseech thee to continue thy gracious protection to us this night. Defend us from all dangers and mischiefs, and from the fear of them, that we may enjoy such refreshing sleep as may fit us for the duties of the coming day. And grant us grace always to live in such a state that we may never be afraid to die, so that, living and dying, we may be thine; through the merits and satisfaction of thy Son Jesus Christ our Lord. *Amen*.

SICKNESS

Sick Persons



LMIGHTY Father, giver of life and health: Look mercifully, we beseech thee, on the sick and suffering, especially those for whom our prayers are desired; that, by thy blessing upon them and upon those who minister to them, they may be restored, if it be thy gracious will, to health of body and mind, and give thanks to thee in thy holy Church; through Jesus Christ our Lord. *Amen*.



LMIGHTY and everlasting God, the comfort of the sad, the strength of sufferers: Let the prayers of those that cry out of any tribulation come unto thee, that all may rejoice to find that thy mercy is present with them in their afflictions; through Jesus Christ our Lord. *Amen*.

Persons in Mental Darkness



HEAVENLY Father, we beseech thee to have mercy upon all thy children who are living in mental darkness. Restore them to strength of mind and cheerfulness of spirit, and give them health and peace; through Jesus Christ our Lord. *Amen*.

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A Sick Person



MERCIFUL God, giver of life and health: Bless, we pray thee, thy servant —, and those who administer to him of thy healing gifts, that he may be restored to health of body and of mind; through Jesus Christ our Lord. *Amen*.

492



SAVIOUR of the world, who by thy cross and precious Blood hast redeemed us: Save us and help us, we humbly beseech thee, O Lord. *Amen*.

493



ALMIGHTY God, who art the giver of all health, and the aid of them that turn to thee for succour: We entreat thy strength and goodness in behalf of this thy servant, that he may be healed of his infirmities, to thine honour and glory; through Jesus Christ our Lord. *Amen*.



LORD, holy Father, by whose loving-kindness our souls and bodies are renewed: Mercifully look upon this thy servant, that, every cause of sickness being removed, *he* may be restored to soundness of health; through Jesus Christ our Lord. *Amen*.



GOD, the strength of the weak and the comfort of sufferers: Mercifully accept our prayers, and grant to thy servant the help of thy power; that *his* sickness may be turned into health, and our sorrow into joy; through Jesus Christ our Lord. *Amen*.



GOD, of heavenly powers, who by the might of thy command drivest away from men's bodies all sickness and all infirmity: Be present in thy goodness with this thy servant, that *his* weakness may be banished and *his* strength recalled; that, *his* health being thereupon restored, *he* may bless thy holy Name; through Jesus Christ our Lord. *Amen*.



FATHER of mercies and God of all comfort, our only help in time of need: We humbly beseech thee to behold, visit, and relieve thy sick servant—, for whom our prayers are desired. Look upon *him* with the eyes of thy mercy, comfort *him* with a sense of thy goodness, preserve *him* from the temptations of the enemy, and give *him* patience under *his* affliction. In thy good time restore *him* to health, and enable *him* to lead the residue of *his* life in thy fear and to thy glory; and grant that finally *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God, who art the giver of all health, and the aid of all them that seek to thee for succour: We call upon thee mercifully to show thy help and goodness to this thy servant, that *he*, being healed of *his* infirmity, may give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen*.



LMIGHTY and immortal God, giver of life and health: We beseech thee to hear our prayers for this thy servant, that, by thy blessing upon *him* and upon those who minister to *him*, *he* may be restored to health of body and mind, and give thanks to thee in thy holy Church; through Jesus Christ our Lord. *Amen*.



LORD Jesus Christ, thou great Physician: Look with thy gracious favour upon this thy servant; give wisdom and discretion to those who minister to *him* in *his* sickness; bless all the means used for *his* recovery; stretch forth thy hand and, if it be thy will, restore *him* to health and strength, that *he* may live to praise thee for thy goodness and thy grace; to the glory of thy holy Name. *Amen*.



ALMIGHTY, everliving God, maker of all mankind: We beseech thee to have mercy upon this thy servant in *his* affliction. Give *him* grace to take *his* sickness with patience and courage; and grant that, if it be thy gracious will, *he* may recover *his* bodily health, and serve thee henceforth in newness of life; through Jesus Christ our Lord. *Amen*.



SANCTIFY, we beseech thee, O Lord, the sickness of this thy servant, that the sense of *his* weakness may add strength to *his* faith and seriousness to *his* repentance; and grant that *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen*.



ALMIGHTY, everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive: We beseech thee to have mercy upon this thy

servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, if it be thy gracious will; and that, whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen*.

504



ACCEPT, we beseech thee, merciful Lord, the devout praise of thy humble servant, and grant *him* an abiding sense of thy loving-kindness; through Jesus Christ our Lord. *Amen*.

505



HEAR us, Almighty and most merciful God and Saviour; extend thine accustomed goodness to this thy servant who is grieved with sickness. Visit *him*, O Lord, with thy loving mercy, and so restore *him* to *his* former health, that *he* may give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen*.



HEAR us, Almighty and most merciful God and Saviour; extend thine accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*, that the sense of *his* weakness may add strength to *his* faith and seriousness to *his* repentance; that, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear and to thy glory. Or else give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen*.



HEAR, O Lord, we beseech thee, these our prayers, as we call upon thee on behalf of this thy servant, and bestow upon *him* the help of thy merciful consolation; through Jesus Christ our Lord. *Amen*.



LORD, look down from heaven, behold, visit, and relieve thy servant, for whom our prayers are desired. Look upon *him* with the eyes of thy mercy; restore *him*, if it be thy good pleasure, to *his* former health; sanctify this thy fatherly correction to *him*; give *him* comfort and sure confidence in thee; defend *him* from the assaults and fear of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen*.



LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* in all danger, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God and merciful Father, to whom alone belong the issues of life and death: Look down from heaven, we humbly beseech thee, with the eyes of mercy, upon this thy servant now lying upon the bed of sickness. Grant *him* sincere repentance of *his* sins past, and stedfast faith in thy Son Jesus Christ. Visit *him* with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake; that, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee and be an instrument of thy glory, by serving thee faithfully and doing good in *his* generation. Or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Ghost ever, one God world without end. *Amen*.

A Sick Child



HEAVENLY Father, watch with us, we pray thee, over the sick child for whom our prayers are offered, and grant that *he* may be restored to that perfect health which it is thine alone to give; through Jesus Christ our Lord. *Amen*.



LORD Jesus Christ, who didst with joy receive and bless the children brought to thee: Give thy blessing to this thy child, and in thine own time deliver *him* from *his* bodily pain, that *he* may live to serve thee all *his* days. *Amen*.



LORD Jesus Christ, Good Shepherd of the sheep, who dost gather the lambs with thine arms, and carry them in thy bosom: We commit into thy loving hands this child. Relieve *his* pain, guard *him* from all danger, restore unto *him* thy gifts of gladness and strength, and raise *him* up to a life of service to thee. Hear us, we beseech thee, for thy dear Name's sake. *Amen*.



LORD Jesus Christ, who lovest little children, and thyself didst live as a child upon earth: Have mercy upon this thy child; make *him* to know and feel that thou art ever near; help *him* to be meek and gentle, patient and obedient, and lead *him* to love thee more and more; restore *him* to health and strength, if it be thy gracious will, that *he* may live for thee, to the glory of thy holy Name; who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen*.

A Person about to Undergo an Operation



FATHER of compassion and mercy, who never failest to help and comfort those who cry to thee for succour: Give strength and courage to this thy son in *his* hour of need. Hold thou *him* up and *he* shall be safe; enable *him* to feel that thou art near, and to know that underneath are the everlasting arms; grant that, resting on thy protection, *he* may fear no evil, since thou art with *him* and wilt comfort *him*; through Jesus Christ our Saviour. *Amen*.



LMIGHTY God our heavenly Father, we beseech thee graciously to comfort thy servant in *his* suffering, and to bless the means made use of for *his* cure. Fill *his* heart with confidence, that, though *he* be sometime afraid, *he* yet may put *his* trust in thee; through Jesus Christ our Lord. *Amen*.

A Person Mentally Disturbed



HEAVENLY Father, who in thy love and wisdom knowest the anxieties and fears of thy children; whose Son Jesus Christ said to his disciples, It is I, be not afraid; and to the tempest, Peace, be still: Grant that this thy servant may be strengthened to cast all *his* care upon thee, for thou carest for *him*. Give *him* quietness; give *him* unshaken trust; and may the day-spring from on high guide *his* feet into the way of peace; through the same Jesus Christ our Lord. *Amen*.

A Person Needing Sleep



HEAVENLY Father, who givest thy children sleep for the refreshing of their souls and bodies: Grant this gift to thy servant; keep *him* in that perfect peace which thou hast promised to those whose minds are stayed on thee; inspire *him* with a sense of thy presence; so that in the hours of silence *he* may enjoy the blessed assurance of thy love; through Jesus Christ our Saviour. *Amen*.

A Despondent Person



COMFORT, we beseech thee, most gracious God, this thy servant, cast down and faint of heart amidst the sorrows and difficulties of the world; and grant that, by the power of thy Holy Spirit, *he* may be enabled to go upon *his* way rejoicing, and give thee continual thanks for thy sustaining providence; through Jesus Christ our Lord. *Amen*.

520 **A Person Troubled in Conscience**



BLESSED Lord, the Father of mercies and the God of all comfort: We beseech thee look down in pity and compassion on thy servant whose soul is full of trouble. Give *him* a right understanding of *himself*, and also of thy will for *him*, that *he* may neither cast away *his* confidence in thee nor place it anywhere but in thee. Deliver *him* from the fear of evil; lift up the light of thy countenance upon *him*, and give *him* thine everlasting peace; through the merits and mediation of Jesus Christ our Lord. *Amen*



BLESSED Lord, the Father of mercies and the God of all comforts: We beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble. But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it anywhere but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him* and give *him* peace; through the merits and mediation of Jesus Christ our Lord. *Amen.*

The Laying of Hands upon a Sick Person



ALMIGHTY God, whose blessed Son did lay his hands upon the sick and healed them: Grant, we beseech thee, to this person, on whom we now lay our hands in his Name, refreshment of spirit, and, if it be thy holy will, perfect restoration to health; through the same thy Son Jesus Christ our Lord. *Amen*.

The Anointing of a Sick Person



ALMIGHTY God, the giver of every perfect gift: Hear us on behalf of this thy servant, and mercifully grant that by this anointing with hallowed oil *he* may receive relief from *his* sickness, cleansing from *his* sins, and healing both of body and soul; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God, giver of life and health, who hast taught us in thy holy Word to pray over the sick, and to anoint them with oil in the Name of the Lord: Grant, we beseech thee, to this person, whom we anoint in thy Name, refreshment of spirit, and, if it be thy holy will, perfect restoration to health; through Jesus Christ our Lord. *Amen.*



BLESSED Redeemer, relieve, we beseech thee, by thine indwelling power, the distress of this thy servant; release *him* from sin, and drive away all pain of soul and body; that, being restored to soundness of health, *he* may offer thee praise and thanksgiving; who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen.*

One Whose Health Is Improving



LORD, whose compassions fail not, and whose mercies are new every morning: We give thee hearty thanks that it hath pleased thee to give, to this our *brother*, both relief from pain and hope of renewed health. Continue, we beseech thee, in *him*, the good work that thou hast begun; that, daily increasing in bodily strength, and humbly rejoicing in thy goodness, *he* may so order *his* life and conversation as always to think and do such things as shall please thee; through Jesus Christ our Lord. *Amen*.



REAT and mighty God, who bringest down to the grave, and bringest up again: We bless thy wonderful goodness for having turned our heaviness into joy, and our mourning into gladness, by restoring this our *brother* to some degree of *his* former health. Blessed be thy Name that thou didst not forsake *him* in *his* sickness, but didst visit *him* with comforts from above, didst support *him* in patience and submission to thy will, and at last didst send *him* seasonable relief. Perfect, we beseech thee, this thy mercy towards *him*, and prosper the means which shall be made use of for *his* cure, that, being restored to health of body, vigour of mind, and cheerfulness of spirit, *he* may be able to go to thine house to offer thee an oblation with great gladness, and to bless thy holy Name for all thy goodness towards *him*; through Jesus Christ our Saviour, to whom, with thee and the Holy Spirit, be all honour and glory world without end. *Amen*.

528 Thanksgiving for Health Restored



ALMIGHTY and merciful God, the author and giver of life and health, and all good things: We most humbly bless thee that thou hast been pleased to deliver from *his* bodily sickness thy servant, who now desireth to return thanks unto thee in the presence of all thy people for thy great mercies vouchsafed to *him*. Impress *his* heart with a sense of thy goodness; and grant *him* grace to devote the residue of *his* life to thy service, walking before thee in holiness and righteousness all *his* days; through Jesus Christ our Lord. *Amen*.

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GOD, who art the giver of life, of health, and of safety: We bless thy Name that thou hast been pleased to deliver from *his* bodily sickness this thy servant, who now desireth to return thanks unto thee in the presence of all thy people. Gracious art thou, O Lord, and full of compassion to the children of men. May *his* heart be duly impressed with a sense of thy merciful goodness, and may *he* devote the residue of *his* days to a humble, holy, and obedient walking before thee; through Jesus Christ our Lord. *Amen*.

A Child's Recovery



LMIGHTY God and heavenly Father, we give thee humble thanks for that thou hast been graciously pleased to deliver from *his* bodily sickness the child in whose behalf we bless and praise thy Name in the presence of all thy people. Grant, we beseech thee, O gracious Father, that *he*, through thy help, may both faithfully live in this world according to thy will, and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen*.

Deliverance from an Epidemic



LORD God, who dost not willingly afflict the children of men, and in thy mercy hast assuaged the grievous sickness that hath prevailed amongst us: Accept the praises and thanksgivings which we now offer unto thee for thy great goodness; through Jesus Christ our Lord. *Amen*.



LORD God, who hast wounded us for our sins and consumed us for our transgressions, by thy late heavy and dreadful visitation, and now, in the midst

of judgment remembering mercy, hast redeemed our souls from the jaws of death: We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church; through Jesus Christ our Lord. *Amen*.

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WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us by reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee, of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings, we offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us; through Jesus Christ our Lord. *Amen*.

THE DYING

†

534

For the Dying



UNTO thee, O Lord, we commend the soul of thy servant —, that, dying to the world, *he* may live to thee; and whatsoever sins *he* has committed through the frailty of earthly life, we beseech thee to do away by thy most loving and merciful forgiveness; through Jesus Christ our Lord. *Amen*.

535



SOVEREIGN Lord, who desirest not the death of a sinner: We beseech thee to loose the spirit of this thy servant from every bond, and set *him* free from all evil, that *he* may rest with all thy saints in the eternal habitations; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God world without end. *Amen*.



GOD, our heavenly Father, in whom we live and move and have our being: Grant to this thy servant grace to desire only thy most holy will; that, whether living or dying, *he* may be thine; for his sake who loved us and gave himself for us, Jesus Christ our Lord. *Amen*.



GOD, our refuge and strength, a very present help in trouble: Be near to this thy servant in the greatness of *his* need; increase in *him* a sure faith in thy power, and a joyful trust in thy love. If it be thy will, bestow upon *him* renewed health; but if thou seest well to call *him* hence, assuage all pain of body and anguish of mind, and grant that *he* may enter into the joy of thy presence; through the merits and mediation of Jesus Christ our Lord. *Amen*.



FATHER of mercies, and God of all comfort, our only help in time of need: We fly unto thee for succour in behalf of this thy servant, here lying in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven; through the same thy Son our Lord and Saviour. *Amen*.



ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator and most merciful Saviour, beseeching thee that it may be precious in thy

sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that, whatsoever defilements it may have contracted, through the lusts of the flesh or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. *Amen*.

540

For a Dying Child



LORD Jesus Christ, the only-begotten Son of God, who for our sakes didst become a babe in Bethlehem: We commit unto thy loving care this child whom thou art calling to thyself. Send thy holy angel to lead *him* gently to those heavenly habitations where the souls of those who sleep in thee have perpetual peace and joy, and fold *him* in the everlasting arms of thine unfailing love; who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen*.

For All Present at the Visitation



GOD, whose days are without end and whose mercies cannot be numbered: Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life, and let thy Holy Spirit lead us in holiness and righteousness, all our days; that, when we shall have served thee in our generation we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. *Amen.*

During an Epidemic



RANT, we beseech thee, merciful Lord, help and deliverance unto us, who are visited with grievous sickness and mortality. Sanctify to us this our sore distress, and prosper with thy continual blessing those who labour to devise for mankind protection against disease and pain; through him who both healed and hallowed pain, thy Son Jesus Christ our Lord. *Amen*.



MOST mighty and merciful God, in this time of grievous sickness we flee unto thee for succour. Deliver us, we beseech thee, from our peril; give strength and skill to all those who minister to the sick; prosper the means made use of for their cure; and grant that, perceiving how frail and uncertain our life is, we may apply our hearts unto that heavenly wisdom which leadeth to eternal life; through Jesus Christ our Lord. *Amen*.



ALMIGHTY and merciful God, with whom are the issues of life and death: Grant us, we beseech thee, help and deliverance in this time of grievous sickness and mortality, and sanctify to us this affliction, that in our sore distress we may turn our hearts unto thee; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of pestilence threescore and ten thousand, and yet, remembering thy mercy, didst save the rest: Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that, like as thou didst then accept of an atonement, and didst command the destroying angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God, the Lord of life and death, of health and sickness: Have pity upon us miserable sinners, now visited with great sickness [and mortality]. Withdraw from us this grievous affliction. Sanctify to us, we beseech thee, this thy fatherly correction. Enlarge our charity to relieve those who need our help. Bless the remedies applied to assist them. Give us prudence to see, and vigour to use, those means which thy providence affords, for preventing and alleviating such calamities. And, above all, teach us to know how frail and uncertain our condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting; through the merits and mediation of Jesus Christ, thine only Son our Lord. *Amen*.

HOSPITALS



547

For Hospitals and Their Staffs



ALMIGHTY God, whose blessed Son Jesus Christ went about doing good, and healing all manner of sickness and disease among the people: Continue, we beseech thee, in our hospitals his gracious work; console and heal the sufferers; grant to the physicians and surgeons wisdom and skill, and to the nurses diligence and patience; prosper their work, O Lord, and vouchsafe thy blessing to all who give of their substance for its maintenance; through the same Jesus Christ our Lord. *Amen.*

548



LORD Jesus Christ, who wentest about doing good and healing all manner of sickness: Give power, wisdom, and gentleness to all thy ministering servants, our physicians, surgeons, and nurses; that, always bearing thy presence with them, they may not only heal but bless, and shine as lamps of hope in the darkest hours of distress and fear; who livest and reignest with the Father and the Holy Ghost ever, one God world without end. *Amen.*

**DEATH AND
IMMORTALITY**



THE DEPARTED

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549 For One Who Has Departed This Life



GOD, whose mercies cannot be numbered: Accept our prayers on behalf of the soul of thy servant departed, and grant *him* an entrance into the land of light, and joy in the fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

550



REMEMBER thy servant, O Lord, according to the favour which thou bearest unto thy people; and grant that, increasing in knowledge and love of thee, *he* may go from strength to strength in the life of perfect service, in thy heavenly kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God world without end. *Amen.*



GOD, the maker and redeemer of all believers: Grant to the soul of thy servant — all the unsearchable benefits of thy Son's passion; that in the day of his appearing *he*, and all the faithful departed, may be manifested as thy children; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God world without end. *Amen*.

For a Child Departed



GOD, whose most dear Son did take little children into his arms and bless them: Give us grace, we beseech thee, to entrust the soul of this child to thy never-failing care and love; and bring us all to thy heavenly kingdom; through the same thy Son Jesus Christ our Lord. *Amen*.

553 On the Anniversary of One Departed



ALMIGHTY God, we remember this day before thee thy faithful servant —; and we pray thee that, having opened to *him* the gates of larger life, thou wilt receive *him* more and more into thy joyful service; that *he* may win, with thee and thy servants everywhere, the eternal victory; through Jesus Christ our Lord. *Amen*.

554

For Those Who Have
Departed This Life



FATHER of all, we pray to thee for those whom we love, but see no longer. Grant them thy peace; let light perpetual shine upon them; and, in thy loving wisdom and almighty power, work in them the good purpose of thy perfect will; through Jesus Christ our Lord. *Amen*.



GOD, who declarest thine almighty power most chiefly in showing mercy and pity: Receive the supplications and prayers which we offer before thee for the souls of thy servants and handmaidens; and, forasmuch as in this mortal life they put their trust in thee, vouchsafe them now a place in the glory of thy presence; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost ever, one God world without end. *Amen*.

A Commemoration of the Faithful Departed



ETERNAL Lord God, who holdest all souls in life: We beseech thee to shed forth upon thy whole Church in paradise and on earth the bright beams of thy light and heavenly comfort; and grant that we, following the good example of those who have loved and served thee here and are now at rest, may at the last enter with them into the fulness of thine unending joy; through Jesus Christ our Lord. *Amen*.



ALMIGHTY God, the God of the spirits of all flesh, who by a voice from heaven didst proclaim, Blessed are the dead who die in the Lord: Multiply, we beseech thee, to those who rest in Jesus, the manifold blessings of thy love, that the good work which thou didst begin in them may be perfected unto the day of Jesus Christ. And of thy mercy, O heavenly Father, vouchsafe that we, who now serve thee here on earth, may at last, together with them, be found meet to be partakers of the inheritance of the saints in light; for the sake of the same thy Son Jesus Christ our Lord. *Amen*.



LORD Jesus Christ, who by thy death hast overcome death, and by thy rising to life again hast restored to us everlasting life: Grant to all thy servants, who shall here be buried, that their bodies may rest in peace; and that, through the grave and gate of death, they may pass to a joyful resurrection; through thy merits, who livest with the Father and the Holy Ghost, one God world without end. *Amen*.

THE BEREAVED

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559

For the Bereaved



RANT, O Lord, to all who are bereaved, the spirit of faith and courage, that they may have strength to meet the days to come with steadfastness and patience; not sorrowing as those without hope, but in thankful remembrance of thy great goodness in past years, and in the sure expectation of a joyful reunion in the heavenly places; and this we ask in the Name of Jesus Christ our Lord. *Amen*.

560



MERCIFUL God, who givest light in darkness, comfort to the mourners, and to the weary rest: Grant to all thy bereaved children who shall enter into this house, to be filled with the consolations of thy Holy Spirit; that, when the diseases of their souls are healed, and all sorrows ended, they may be refreshed with the joys of an eternal resurrection. *Amen*.

ALMIGHTY God, Father of mercies and giver of all comfort: Deal graciously, we pray thee, with all those who mourn; that, casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. *Amen*.

O HEAVENLY Father, whose blessed Son Jesus Christ did weep at the grave of Lazarus: Look, we beseech thee, with compassion upon those who are now in sorrow and affliction; comfort them, O Lord, with thy gracious consolations; make them to know that all things work together for good to them that love thee; and grant them, evermore, sure trust and confidence in thy fatherly care; through the same Jesus Christ our Lord. *Amen*.



HEAVENLY Father, help us to trust our loved ones to thy care. When sorrow darkens our lives, help us to look up to thee, remembering the cloud of witnesses by which we are compassed about. And grant that we on earth, rejoicing ever in thy presence, may share with them the rest and peace which thy presence gives; through Jesus Christ our Lord. *Amen.*

For a Person under Affliction



MERCIFUL God and heavenly Father, who hast taught us in thy holy Word that thou dost not willingly afflict or grieve the children of men: Look with pity, we beseech thee, upon the sorrows of thy servant for whom our prayers are offered. Remember *him*, O Lord, in mercy; endue *his* soul with patience; comfort *him* with a sense of thy goodness; lift up thy countenance upon *him*, and give *him* peace; through Jesus Christ our Lord. *Amen.*

For the Bereaved
When a Child Has Departed This Life



LORD Jesus Christ, who didst take little children into thine arms and bless them: Open thou our eyes, we beseech thee, to perceive that it is of thy goodness that thou hast taken this thy child into the everlasting arms of thine infinite love; who livest and reignest with the Father and the Holy Spirit ever, one God world without end. *Amen*.



LORD Jesus Christ, who didst take little children into thine arms and bless them: Open thou our eyes, we beseech thee, that we may perceive that thou hast now taken this child into the arms of thy love, and hast bestowed upon *him* the blessings of thy gracious favour; who livest and reignest with the Father and the Holy Spirit, one God world without end. *Amen*.



LORD Jesus Christ, who didst take little children into thine arms and bless them: Grant that in perfect confidence we may commit this child into the arms of thine infinite love; who livest and reignest with the Father and the Holy Spirit ever, one God world without end. *Amen*.



ALMIGHTY and merciful Father, who dost grant to children an abundant entrance into thy kingdom: Grant us grace so to conform our lives to their innocency and perfect faith that at length, united with them, we may stand in thy presence in fulness of joy; through Jesus Christ our Lord. *Amen*.




MERCIFUL Father, whose face the angels of thy little ones do always behold in heaven: Grant us steadfastly to believe that this thy child hath been taken into the safe keeping of thine eternal love; through Jesus Christ our Lord. *Amen.*




GOD, whose ways are hidden and thy works most wonderful, who makest nothing in vain and lovest all that thou hast made: Comfort thou thy servants whose hearts are sore smitten and oppressed; and grant that they may so love and serve thee in this life, that, together with this thy child, they may obtain the fulness of thy promises in the world to come; through Jesus Christ our Lord. *Amen.*

571 **For the Bereaved at the Graveside**

 RANT, O Lord, that they who shall here lay the bodies of the departed to rest, in hope of the resurrection to eternal life, may evermore stedfastly believe and continue in the fellowship and communion of thy saints; through Jesus Christ our Lord. *Amen*.

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 RANT, O Lord, that they who shall bring forth their dead into this place may be so strengthened and comforted by thy grace, that they may not be sorry as men without hope, for them that sleep in Jesus, but may render unto thee hearty thanks for their brethren whom it hath pleased thee to deliver out of the miseries of this sinful world; and, believing in thy Son Jesus Christ, may commit their bodies to the ground in sure and certain hope of the resurrection to eternal life; through the same Jesus Christ our Lord. *Amen*.

Faith and Trust



ALMIGHTY and everliving God, we most humbly beseech thee of thy goodness to comfort and succour all those who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear, beseeching thee to give us grace so to follow their good examples that, with them, we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*



HEAVENLY Father, who in thy Son Jesus Christ hast given us a true faith and a sure hope: Help us, we pray thee, to live as those who believe and trust in the communion of saints, the forgiveness of sins, and the resurrection to life everlasting; and strengthen this faith and hope in us all the days of our life; through the love of thy Son Jesus Christ our Saviour. *Amen.*



LORD Jesus Christ, who by thy death didst take away the sting of death: Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awake up after thy likeness; through thy mercy, who livest with the Father and the Holy Ghost, one God world without end. *Amen*.



MOST merciful Father, who hast been pleased to take unto thyself the soul of this thy servant [*child*]: Grant to us, who are still in our pilgrimage and who walk as yet by faith, that, having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. *Amen*.

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: We praise and magnify thy holy Name for all thy servants who have finished their course and kept the faith; beseeching thee that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thine eternal and everlasting glory; through Jesus Christ our Lord. *Amen*.



MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry as men without hope, for those who sleep in him: We humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him; and that, at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

ALMIGHTY and everliving God, we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world, in their several generations; most humbly beseeching thee to give us grace so to follow the example of their stedfastness in thy faith and obedience to thy holy commandments, that, at the day of the general resurrection, we, with all those who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for the sake of the same thy Son Jesus Christ, our only Mediator and Advocate. *Amen*.

INTRODUCTION TO THE NOTES

CAPITALIZATION

Like the Bible, all the Prayer Books use small initial letters for pronouns referring to the Deity: *he, his, thou, who*, etc. Capital initials of course mark *God, Father, Jesus Christ, Son, Saviour, Holy Ghost, Holy Spirit*. Beyond these, however, uniformity ceases, great variety obtaining both among the Books and within each. The following are characteristic.

Nouns in apposition to God are used both with and without capital initials, the choice seeming to depend now upon the look of the printed page (taking into account the number and position of other capitals in the same prayer), now upon the shade of meaning, now upon caprice. E.g., *Giver, Strength, Creator, Protector, Refuge, Redeemer, Mediator, Advocate, Lover, Ruler, Governor, Fountain, Source, Tower, Shield*.

Almighty, when used as an adjective modifying *God*, has a capital initial in all the Books, and is treated as if it were a part of the name. The Scottish Book, alone, treats *Everlasting* and *Everliving* in the same way.

The word *Spirit* has a capital *S* when it is used as the name, or part of the name, of the third person of the Trinity; but when it refers to *spirit in general* (as opposed to flesh or body, for instance) it begins with a small letter. Characteristically, the Books differ at times in their interpretation.

The English Revised, and the South African in places, are alone in using a small *n* for *name* (of God).

Words like *Apostle, Evangelist, Saint*, show the customary variety, the only dependable rule being that where the noun is used with the name of a particular individual the capital initial always occurs.

Among other words where the capital is both used and not used are: *Religion, Cross, Conversion, Incarnation, Virgin, Holy, Minister, Church, Providence, Angel, Sacrament.*

SPELLING

The older spellings obtain to some degree in all the Books. Common to all, for instance, are the *-our* endings of certain nouns whose endings are usually spelled *-or* in modern American dictionaries: *Saviour, honour, favour, succour*, etc. The English Book alone has *Governour*. US & S alone have *Catholic* for *Catholick*, *Apostolic* for *Apostolick*. E & ER have *assuage* for *assuage*. US alone has *show* for *shew*. All have *stedfast*. These instances will suffice to illustrate the variety of usage.

PUNCTUATION

In Collect-writing punctuation plays a peculiarly significant part. The Preface has already noted the Liturgical Colon (semicolon in E, I, and US) which distinguishes the Type A Collect. The juxtaposition of this mark with a capital initial for the word which follows it is a sign that the Collect in question is of Type A. Yet it is not this detail which makes a Collect a Type A Collect; rather would it be true to say that a Collect is first written in such a way as to conform to that type, and then punctuated accordingly. It is possible to mispunctuate a Collect, casting it in the form of one type and punctuating it as if it belonged to another. Though comparatively few in number, such errors occur here and there in the Books. Among several interesting examples, we may note that Collect 72 is treated as a Type A Collect by US, S, and I, while E, ER, and C so punctuate it as to group it with the Type C Collects. The present book, taking the position that the prayer's inherent structure is that of Type A, adopts the punctuation of US,

S, I, using the colon and capital. Collect 90, on the other hand, seems to the compiler to belong to Type C, and is therefore so punctuated—against the unanimous opinion of all the Prayer Books.

Other punctuational divergences among the Books and within each are too numerous, and too detailed, for mention here. The present book does not follow any Prayer Book wholly, but, where no other consideration has decisive weight, leans toward self-consistency.

THY AND THINE

As in other details, so here, there exists among the Books, and also among different instances in the same Book, irregular variety as to whether *thy* or *thine* is used. The simplest, and perhaps most logical, rule would be to let the ear rather than the eye decide, and to use *thy* before a consonant sound, and *thine* before a vowel sound, in every case. No PB does this; but perhaps it may be said, in defense of some of the apparent inconsistencies, that the question as to whether a certain word begins with a consonant sound or a vowel sound is sometimes debatable. The present book, at all events, approximates the suggested rule, and does not follow any one Prayer Book completely.

The same observations apply to *a* and *an*.

RELATIVE PERSONAL PRONOUNS

When a relative pronoun refers to a person or persons, great variety obtains among the Books, and some variety in each, as to the choice among the synonyms. The Bible itself has several forms. In Isaiah 61:2-3, we read, "to comfort all that mourn; to appoint unto them that mourn in Zion." In Matthew 5:4, "Blessed are they that mourn;" and in 5:6, "Blessed are they which do hunger." In the Lord's Prayer, US, C, and SA have, "Our Father who art in heaven."

The other Books have, "Our Father which art in heaven." Again, US has, "those who trespass against us;" while all the others have, "them that trespass against us." In general, US prefers *those* to *them*, *who* to *that*, *who* or *that*, to *which*. Sometimes, in every Book, the *them-those* problem is avoided by the use of the word *all*. Every possible combination is brought into play, and we find such compromises as *those that*, when we should have expected either *those who* or *them that*. Perfect consistency does not characterize any one of the Books, and the present volume inclines toward, though it does not wholly follow, the US forms.

CHANGE IN PERSON

Sometimes a very slight verbal change connotes a difference that goes deeper than style, for thought as well as sound may be affected by an alteration which on the surface might appear negligible. Of such cases, one of the most interesting, and one which needs most careful consideration on the part of future editors and revisers, is the change of grammatical person in the course of a given prayer. The situation is as follows. A prayer starts out from the point of view which regards the congregation as the third person: *thy people, thy servants, thy children, this congregation, thy Church, all those who, etc.*, then, toward the end, the language changes so that the reader finds himself speaking of the congregation in the first person: *we, we thy servants, we who, us, us thy children, etc.* This change into the first person brings an added sense of earnestness and dedication, the thought of enlistment in God's cause being more pointedly driven home. Furthermore, the reader and the listeners achieve a feeling of unity, not only with each other but with all mankind.

Familiar examples of this commendable device are found in Collects 11, 25, 52, 84, 440. A particularly interesting

instance is 42, where the Scottish, alone among the Books, has, *that we may all be gathered into one fold*. This, when we are praying for the conversion of Jews, and of all who are ignorant of, or who deny, the Christian faith, is superior to, *that they may be made one*, which is the wording in all the other Books.

Among many Collects where the change to the first person in the second part of the prayer would seem an improvement are 10, 14, 27, 51, 81, and especially 92.

Many Collects, of course, use the first person throughout (1, 3, 5-8); and sometimes this is done by combining the first person pronoun with *thy servants* (or an equivalent), as in 53, 70, 439.

* * *

The Notes are numbered to correspond with the Collect numbers.

The first notation after each numeral gives the list of Books in which the Collect, or a variant of it, occurs.

If a Collect occurs more than once in the same Book, this fact is mentioned in most cases. Sometimes, however, the repetition of a Collect in a given Book is more apparent than real—as when it is printed twice for convenience, though its use on either page is in connection with the same requirement. For example, all the Books direct that the Collect for the First Sunday in Advent is to be repeated every day throughout the Advent Season after the special Collect for the Day. But only the Irish Book prints it each time: i.e., after the Collects for the Second, Third, and Fourth Sundays. There are many cases where the Books differ not so much in what is required, as in the manner in which the requirements are provided for. Some are more generous than others in obviating the necessity of turning back (or forward) from one page to another, momentarily, in the course of a service.

The Notes attempt to record every variation in wording

among the variants of what is otherwise the same, or at least substantially the same, Collect. Anyone, however, who undertakes the project of listing these divergencies encounters certain difficulties. Not only does the same Collect differ in wording from Book to Book, but frequently the same Book has it in different forms, and this even when difference in wording is not accounted for by difference in the circumstances in which, or the purposes for which, the prayer is used. Often the variations are extremely slight, and (as far as one can observe) capricious. Among the more extreme examples, one may mention Collect 23, which in a single Book is printed nine times, not uniformly; nor do all these changes reflect differences of purpose.

Though no Prayer Book is self-consistent in any respect (wording, punctuation, capitalization), each can be said to have, in matters of editorial detail, a set of mannerisms which is more or less faithfully adhered to. Though the Notes usually ignore these (except where the actual wording varies), they constitute an interesting study for any compiler, editor, or writer of liturgical prayers.

* * *

The Prayer Books from which the Collects are taken are designated as follows:

US	United States of America
E	England
ER	England Revised (1928)
C	Canada
S	Scotland
I	Ireland
SA	South Africa

Other abbreviations used in the Notes are:

PB	Prayer Book
P&T	Prayers and Thanksgivings

NOTES ON THE COLLECTS

1. US, E, ER, C, S, I, SA. S, also in Burial Office.
SA, in Service for Burial of Persons in whose Case PB
Service is Not to be Used.
2. S. Post-Communion.
3. US, E, ER, C, S, I.
4. US, E, ER, C, S, I. C, I, also in Institution and
Induction.
5. US, E, ER, C, S, I. E, ER, S, I: . . . through the
satisfaction of thy Son our Lord, to whom . . . C (ad-
dressing the prayer to Christ): . . . deliver us; who,
with the Father and the Holy Ghost, livest and reignest,
one God, world without end.
6. US, E, ER, C, S, I. All use this also for Christmas
Day. See Collect 168.
7. US, I. I, for Jan. 2-5. Same as Collect 102.
8. S. Also for Jan. 2-5.
9. ER. Also for Jan. 2-5.
10. US, E, ER, C, S, I.
11. US, E, ER, C, S, I.
12. US, E, ER, C, S, I.
13. US, E, ER, C, S, I.
14. US, E, ER, C, S, I.
15. US, E, ER, C, S, I. I, also in Confirmation.
16. US, E, ER, C, S, I.
17. US, E, ER, C, S, I.
18. US, E, ER, C, S, I. ER, also in An Exhortation.
S, in a footnote, allows the substitution of *love* for
charity. See Note 85.

By the omission of the words of *charity* (line 5) the
Collect would read:

O Lord, who hast taught us that all our doings with-
out charity are nothing worth: Send thy Holy Ghost,

and pour into our hearts that most excellent gift,
the very bond of peace and of all virtues, without
which whosoever liveth is counted dead before thee.

Grant this for thine only Son Jesus Christ's sake.

19. US, E, ER, C, S, I. US, every day in Lent until
Palm Sunday; ER, S, until Good Friday; E, C, I,
every day in Lent.
20. US, E, ER, C, S, I. See Note 97.
21. US.
22. US, E, ER, C, S, I. All but US: . . . set forth thy
glory and set forward the salvation . . .
23. US, E, ER, C, S, I.

EMBER DAYS

All have this under P&T. ER, C, S, have it again with
an Epistle and Gospel; I, as an Ember Day Collect at
the end of the Communion Office.

I, on the day of Ordination, allows *this day* to be sub-
stituted for *to be* (line 5).

CONSECRATION OF BISHOPS

US, like 339 except:

. . . behold this thy servant, now called to the Work
and Ministry of a Bishop; and so replenish him . . .
both by word and deed . . . thy Name, and the edify-
ing and well-governing of thy Church . . .

E, ER, C, S, I, like the above except:

. . . replenish him so . . . with thee and the Holy
Ghost, world without end.

ORDERING OF PRIESTS

US: 339.

E, ER, like US except:

. . . Ministers in the Church . . . and replenish them
so . . . with thee and the Holy Ghost, world without
end.

C, S, I, like US except:

... and replenish them so ... with thee and the Holy Ghost, world without end.

ORDERING OF PRIESTS AND DEACONS IN THE SAME SERVICE

US, like 339 except:

... behold these thy servants now called to the Office of Deacon and these thy servants now called to the Office of Priest; and so replenish ... serve thee in their Ministry, to the glory ...

ER, S, like 339 except:

... called to the Order of Deacons and of Priests: and replenish them so ... serve thee in this office, to the glory ... the Holy Ghost, world without end.

ER: ... Ministers in the Church ...

US:

ORDERING OF DEACONS

Almighty God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these thy servants now called to the like Office and Administration: so replenish them with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever.

E, ER, C, S, I, like US except:

... replenish them so ...

US:

INSTITUTION OF MINISTERS

Most gracious Father, the giver of all good and per-

fect gifts, who of thy wise providence hast appointed divers Orders in thy Church; Give thy grace, we beseech thee, to thy servant, to whom the charge of this Congregation is now committed; and so replenish him with the truth of thy doctrine, and endue him with innocency of life, that he may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ, our only Mediator and Redeemer.

C is like 23 except:

. . . Orders of Ministers in thy Church . . . in the same, and specially to this thy servant now present before thee; and so replenish him . . . and the edification of thy Church; through . . .

I, in the Order for Morning Service, to be Used on the First Sunday on which a Minister Officiates in the Church of a Cure to which he has been Instituted, assigns this for the second Collect in the Celebration of the Holy Communion, which is required on that day.

CONSECRATION OF A CHURCH

I:

Grant, O Lord, that whosoever shall be admitted here to any Office in the sacred Ministry of thy Church, may by thy Holy Spirit be so replenished with the truth of thy doctrine, and endued with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name and the benefit of thy holy Church. All which we beg for the sake of Jesus Christ, our blessed Lord and Saviour.

- 24. US, E, ER, C, S, I.
- 25. US, E, ER, C, S, I.
- 26. US, E, ER, C, S, I.
- 27. US, E, ER, C, S, I.
- 28. S.

29. S. Also as Post-Communion for Passion Sunday to Maundy Thursday.
30. S.
31. S.
32. S.
33. S.
34. US, E, ER, C, S, I. All but E explicitly assign this also for Mon., Tues., Wed., & Thurs. E implies the same. S, also in Burial Office.
35. US.
36. US.
37. US.
38. US. A better usage avoids repetition of *the same*.
39. S. Appears a second time under Collects, Epistles, and Gospels for Various Occasions: At a Thanksgiving for the Institution of Holy Communion—where it ends with the more usual *one God, for ever and ever*.
40. US, E, ER, C, S, I.
41. US, E, ER, C, S, I. C, also in Institution and Induction; S, in P&T.
42. US, E, ER, C, S, I.
 US: . . . Have mercy upon all who know thee not as thou art revealed in the Gospel of thy Son. Take from them . . . that they may be made . . .
 E, ER: . . . nor wouldest the death of a sinner . . . Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take . . . to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus . . .
 C: . . . nor wouldest the death of a sinner . . . Have mercy upon the Jews, thine ancient people, and upon all who reject and deny thy Son . . . to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd . . .
 S: . . . nor wouldest the death of a sinner . . . to thy

flock, that we may all be gathered into one fold under one shepherd . . .

I: . . . nor wouldest the death of a sinner . . . thine ancient people Israel, and all who know not thee as revealed in the Gospel of thy Son; take . . . that they may be made one flock . . .

The form used in the present book combines features from several of the Books, chiefly **ER** & **S**.

43. **US, E, ER, C, S, I.** **C** & **S**, also in the Burial Office. All but **US** omit *the same* in the final clause. Modern English usage prefers either *the continual mortifying of* or *continually mortifying*.
44. **US, E, ER, C, S, I.** Though **US** follows the general rule and adds *the same* before *Jesus Christ* in the ending, all the others wisely omit the words here to avoid repeating them. See Note 38.
45. **ER, US, S, I.** **ER** assigns this collect as an additional one for Easter and the Octave; **S**, until Ascension Day.

ER: . . . die daily unto sin . . . **US:** . . . through the same thy Son Christ our Lord. **S:** . . . Son Jesus Christ to suffer death upon the cross . . . power of the enemy . . . die daily unto sin . . . live with him who died and rose again for us . . . **I:** . . . through the same Christ our Lord.

This is one of the few cases where the form printed in this book does not completely follow any one of the PB's.

46. **S.** Post-Communion.
47. **US.**
48. **US.**
49. **E, ER, C, S, I, US.** **US** alone adds the well-nigh unpronounceable letter *s* to *alway* before *serve*.
50. **E, ER, C, S, I, US.** **US** adds *thy Son* before *Jesus Christ* in the ending.

51. US, E, ER, C, S, I. US, E, I, use the capital R for *Religion*. ER, C, S, do not. All but US: . . . who shewest to them that be in error. . . . Grant unto all them that are admitted . . . that they may eschew those things . . . US is not consistent, and the following might be the simplest and smoothest arrangement:

Almighty God, who showest to those who are in error the light of thy truth, to the intent that they may return into the way of righteousness: Grant unto all who are admitted into the fellowship of Christ's religion, that they may avoid . . .

52. US, E, ER, C, S, I. US, also in the First Office of Instruction, in connection with the Ten Commandments, with added capitals for breathing, as it is said aloud by the Congregation.

53. US, E, ER, C, S, I. All but US: . . . things that be good . . . See Note 52.

54. US.

55. C. Also under P&T.

56. ER. US: . . . bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless the labours of the husbandman . . .

57. S, C. In P&T.

58. S, I.

I:

Almighty God, Lord of heaven and earth, in whom we live, and move, and have our being; who dost cause thy sun to rise on the evil and on the good, and sendest rain both upon the just and the unjust; We beseech thee at this time favourably to behold thy people who call upon thee, and send thy blessing down from heaven to give us a fruitful season; that, our hearts being continually filled with thy goodness,

we may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

59. US.

60. I, ER, C, S. ER: . . . that they may be safe in every . . .

C:

O Almighty God, who madest the sea and all that moveth therein: Bestow thy blessing, we beseech thee, on the harvest of the waters, that it may be abundant in its season; protect from every peril those who toil upon the deep, that they may with thankful hearts acknowledge thee, who art Lord of sea and land . . .

S:

O Almighty God, who madest the sea, and gavest all that moveth therein for the use of man: Bestow thy blessing, we beseech thee, on the harvest of the waters that it may be abundant in its season; protect from every peril of the deep all fishermen and mariners, and grant that they may with thankful hearts acknowledge thee, who art Lord of the sea and of the dry land . . .

61. ER, S, I.

S:

O Almighty Father, who through thy Son Jesus Christ hast consecrated labour to the blessing of mankind: Prosper, we pray thee, the industries of this land (especially in this place); defend those who are engaged therein from all perils, and grant that they may rejoice in the fruits of thy bounty, and bless thee for thy loving-kindness; through the same Jesus Christ our Lord.

I: . . . Prosper, we pray thee, the industries of this place . . .

US (54) & C (55) have a Rogation Days Collect with an Epistle and Gospel.

E mentions these Days only in a Table of Fasts.

ER specifies three (56, 60, 61) under P&T.

I specifies, or implies, three (58, 61, 60) under P&T.

S, after designating four (58, 57, 60, 61) under P&T, names the nine prayers which follow as suitable for the Rogation Days. These are: For the Church, two For the Unity of all Christian People, For Home Missions, For Missionaries in Distant Lands, two For the Conversion of the Heathen, For the Conversion of the Jews, For the Conversion of Mohammedans and all who know not Christ. (See under appropriate headings in the Index.)

62. US, E, ER, C, S, I. The form *thine*, usual before *only-begotten* and *only*, and, indeed, before all vowel sounds, is here adopted against the uniform example of all the Books. See Introduction to Notes.

63. S. Post-Communion.

64. E, ER, C, S, I, US. US alone adds *same* before *Holy Ghost* in the ending, following strictly the logic of the situation but causing, as in several other cases, a repetition of the word *same* which the other Books happily avoid. A good example of the use of *same* without repetition is found in Collect 66.

65. US, E, ER, C, S, I. All but US begin the prayer with the word *God*, and have (line 3) *by the sending to them*.

I, also At the Opening of a Synod, omitting (line 1) *as at this time*.

66. US.

67. S. Post-Communion.

68. US.

69. US.

70. US, E, ER, C, S, I.

71. S. Post-Communion.

72. US, E, ER, C, S, I. All but US . . . them that put their trust . . . in keeping of thy commandments . . . US, S, I, capital *M* (line 2) for *Mercifully*, E, ER, C: small *m*. Capital *M* appears here because the US wording is used; but the small *m* is preferable.
73. US, E, ER, C, S, I. All but US (line 2) . . . them whom . . . Only ER has small *n* for *name*. This collect illustrates the point that the best-written are the easiest to punctuate.
74. US, E, ER, C, S, I. US alone sets off the phrase by *thy mighty aid* between commas.
75. US, E, ER, C, S, I. All but US: . . . things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord.
76. US, E, ER, C, S, I.
77. US, E, ER, C, S, I. All but US: . . . them that love thee . . .
78. US, E, ER, C, S, I. Only ER & C use small *n* for *name*.
US, also as the opening prayer of the First Office of Instruction, with added capitals for breathing, as it is said aloud by the Congregation. Again, the same Collect, with *love of the truth* in place of *love of thy Name*, is embedded in a longer prayer addressed to the Holy Ghost, and couched in the third person (*graft in their hearts*, etc.) in the Office of Institution, Collect 284.
ER, also in An Exhortation whereby the People are Put in Mind of the Law of Christ.
79. US, E, ER, C, S, I. All but US: . . . which be profitable . . .
80. US, E, ER, C, S, I. All but US: . . . such things as be rightful . . .
81. US, E, ER, C, S, I.
82. US, E, ER, C, S, I. All but US: . . . most chiefly in shewing . . .

83. US, E, ER, C, S, I.
84. US, E, ER, C, S, I.
85. US, E, ER, C, S, I. S, in a footnote, allows the substitution of *love* for *charity*. See Note 18.
86. US, E, ER, C, S, I. The addition of a comma after *profitable* makes it more obviously clear that the phrase *to our salvation* refers as much to *hurtful* as to *profitable*.
87. US, E, ER, C, S, I. This Collect, like 89 and certain others, illustrates one of the punctuational problems confronting PB editors. Where the familiar *we beseech thee* is followed immediately by *let* (as here), instead of *to let*, the question arises whether to treat *we beseech thee* as if it were parenthetical, and set it off between commas, or to regard it as simply introducing the petition *let thy pity cleanse*—in which case the omitted word *to* is felt, though not written. Preferring the latter construction, the compiler omits the comma after *we beseech thee*, here and in 89 and in every other such case. Another solution would be to write in the word *to* whenever *we beseech thee* is used as it is in 87 & 89. Collect 93 does this, as do many others.
88. US, E, ER, C, S, I.
89. US, E, ER, C, S, I. For punctuation, see Note 87.
90. US, E, ER, C, S, I. The punctuation here used brings out the point that the clause *forasmuch as without thee we are not able to please thee* is grammatically more closely associated with *mercifully grant*, etc., than with the first two words of the Collect.
91. US, E, ER, C, S, I, SA. SA, in Confirmation Office. All but US have the somewhat ambiguous: . . . may cheerfully accomplish those things that thou wouldst have done . . .
92. US, E, ER, C, S, I. C, also in Service for Children, with the word *children* substituted for the word

people. S, also in the Burial Office.

The Books differ in the punctuation after the word *peace*, US, E, ER, I, using a comma; C, a semi-colon; S, a semi-colon in 21 Trinity and a comma in the Burial Office.

The construction of this Collect exemplifies the principle of parallelism between balance of ideas and balance of style, as explained in the Preface. Here, *pardon* is matched by *cleansed from all their sins*, and *peace* by *serve thee with a quiet mind*.

93. US, E, ER, C, S, I.

94. US, E, ER, C, S, I. A considerable number of Collects for Sundays and Holy Days say substantially this, in different words.

95. US, E, ER, C, S, I. All but US have the following ending: . . . have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour . . . I has *bonds* (line 4) instead of *bands*.

96. US, E, ER, C, S, I. All but US (line 4) *may* of *thee* for *may* by *thee*.

Collect 161 (S) expresses a similar thought, though it places the ideas of the second half of the prayer in the reverse order.

97. US, E, ER, C, S, I. The words *of the Spirit* mean either *by the Holy Spirit*, in which case the capital S is justified, or *spiritually*, in which case a small s should be used notwithstanding the evidence of all the Books. The same question arises in Collect 20, where *spirit* is contrasted with *flesh*. In both Collects it would seem that the s should be small.

98. I, S. S designates this for New Year's Day.

99. I.

100. C, S. S inserts after the word *beginning* (line 4) the words *or close* in brackets.

101. ER.

102. I. Same as Collect 7.
103. US, E, ER, C, S, I. All but US have *which* for *who* (line 4), and *through Jesus Christ our Lord*. For the substitution of *thine* for *thy* (line 2) see Introduction to Notes.
104. S. Post-Communion.
105. S. This Collect is used also for St. Patrick (March 17), St. Columba (June 9), and St. Ninian (September 16).
106. US, E, ER, C, S, I.
107. US, E, ER, C, S, I. ER alone has *everlasting* (line 1). For the substitution of *thine* for *thy* (line 3) see Introduction to Notes. This Collect illustrates the use of an ending with a double meaning. (See Preface.)
108. US, E, ER, C, S, I.
109. I. See 105.
110. US, E, ER, C, S, I.
111. US, E, ER, C, S, I.
112. US, E, ER, C, S, I.
113. US, E, ER, C, S, I. ER and S have this for May 6, and all the Books have it for December 27 (St. John the Evangelist).
All but US have *enlightened for illumined* (line 3), and end with the words *attain to the light of everlasting life*.
114. S.
115. US, E, ER, C, S, I. For the substitution of *thine* for *thy* (line 6), see Introduction to Notes.
116. US, E, ER, C, S, I. All but US have *by preaching of repentance* (line 5), and *through Jesus Christ our Lord*.
117. E, ER, C, S, I, US. US adds *the same thy Son* before *Jesus Christ*. S has small *w* for *word* (line 7). SA, in its Table of Greater Feasts, designates this day, St. Peter and St. Paul.

118. S, ER. ER has *grant unto thy people* (line 4), and
so *they may ever rejoice* (line 5).
119. US.
120. S, ER. S has the spelling *Magdalene*, and *always*.
ER: . . . whose blessed Son did call and sanctify
Mary Magdalen to be a witness to his resurrection . . .
121. US, E, ER, C, S, I. All but US omit *the same*,
in the ending.
For *thy holy* in place of *thine holy*, see Introduction
to Notes.
122. S. SA in its Calendar calls this, St. Peter's Chains.
See Collect 474.
123. US. E alone omits The Transfiguration, mention-
ing it only in the Calendar with the Table of Lessons.
124. C. The capital *M* for *Majesty* (in this sense) is
usual.
125. ER.
126. S, I.
I: O Almighty God, whose only-begotten Son was
transfigured before chosen witnesses on the holy
mount, and amidst the exceeding glory spake of his
decease which he should accomplish at Jerusalem . . .
his countenance . . . our cross . . .
127. S.
128. ER.
129. S. The same Collect is assigned by S to The
Nativity (Sept. 8) and The Conception (Dec. 8) of
the Virgin Mary. See 132 & 165.
130. US, E, ER, C, S, I.
131. ER, S.
132. ER. See 129 & 165.
133. ER. S observes this Day by using the Palm Sun-
day Collect (34).
134. S. See Note 105.
135. US, E, ER, C, S, I.

136. E, ER, C, S, I, US. US alone adds the *s*, making it *always*. S alone uses small *a* for *angels*.
137. E, ER, C, S, I.
138. US.
139. US, E, ER, C, S, I. US, also in the Second Office of Instruction, in connection with teaching on the Church. C, in the Office for Laying the Foundation Stone of a Church or Chapel.
All but US omit *the same* in the ending.
140. US, E, ER, C, S, I. All but US have *them that unfeignedly love thee*, and omit *the same thy Son*. S, also as a Post-Communion for Saints' Days except All Saints' Day.
141. S.
142. US.
143. US.
144. ER, SA. SA assigns this, or Collect 148, for the commemoration of the following:
January 10, William Laud: Archbishop of Canterbury, 1645. February 27, George Herbert: Presbyter, 1632. March 19, Thomas Ken: Bishop, 1711. March 29, John Keble: Presbyter, 1866. April 6, William Law: Presbyter, 1761. April 11, George Augustus Selwyn: Bishop, 1878. May 13, The Martyrs of Uganda, 1886. June 18, Bernard Mizeki: Martyr, 1896. July 29, William Wilberforce, 1833. September 1, Robert Gray: Bishop, 1872. September 20, John Coleridge Patteson: Bishop and M., 1871. September 25, Lancelot Andrewes: Bishop, 1626. October 16, Henry Martyn: Presbyter, 1812. October 26, Alfred the Great: King, c. 899. October 29, James Hannington: Bishop and M., 1885. November 12, Charles Simeon: Presbyter, 1836. December 1, Nicholas Ferrar: Deacon, 1637.
145. S.
146. S.

147. ER.
148. SA. See Note 144.
149. ER.
150. ER, S. S: . . . by the example of thy Confessor
(or Doctor), Saint . . .
151. ER.
152. ER.
153. ER.
154. ER, S. S has *Grant that after her example we
may be found ready*, and omits *the same thy Son*.
155. ER, S. S has this under P&T; and among the
Collects which may be said after the Collect of the
Day or before the Blessing; and in the Burial Office;
in the following form:
O God the King of Saints, we praise and magnify
thy holy Name for all thy servants who have fin-
ished their course in thy faith and fear, for the
Blessed Virgin Mary, for the holy Patriarchs, Proph-
ets, Apostles, and Martyrs, and for all other thy
righteous servants; and we beseech thee that, en-
couraged by their example, strengthened by their
fellowship, and aided by their prayers, we may
attain unto everlasting life; through the merits of
thy Son Jesus Christ our Lord.
156. ER.
157. S.
158. US. From the American PB of 1790. Appended
to the Calendar in US the following Note occurs:
In addition to the above, in November, the first
Thursday (or, if any other day be appointed by the
Civil Authority, then such day) shall be observed
as a Day of Thanksgiving to Almighty God, for the
Fruits of the Earth, and all other Blessings of his
merciful Providence.
159. C, S. S: . . . who hast given unto us the fruits

of the earth in their season, and hast crowned the year with thy goodness . . .

160. ER, I. I: O Almighty and everlasting God . . . given unto us . . . for this thy bounty . . . rightly to use the same . . . our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end.

161. S. See Note 96. In both 161 & 96 the substitution of *we* for *they* (line 3) would be desirable. (See Note 52, and Introduction to Notes.)

162. S.

163. I, C.

C:

O Almighty God and heavenly Father, we glorify thee that we are once more permitted to enjoy the fulfilment of thy gracious promise, that, while the earth remaineth, seed-time and harvest shall not fail. Blessed be thou, who hast given us the fruits of the earth in their season. Teach us to remember that it is not by bread alone that man doth live; but grant that we may feed on him who is the true bread which cometh down from heaven, even Jesus Christ, our Lord and Saviour; to whom with thee, O Father, and thee, O Holy Ghost, be honour and glory, for ever and ever.

164. US, E, ER, C, S, I. C & S have small *w* for *word* (line 7).

165. ER. S uses 129. See Note.

166. US, E, ER, C, S, I. All but US have *the more confirmation* (line 2).

167. US, ER, C, S, I. US & I, for the first Celebration on Christmas Day, if there be two. ER, for Christmas Eve. C & S, An Additional Collect for Christmastide.

All but ER have capital *R* for *Redeemer* and *J* for

Judge. All but US have *thy only Son*. C: . . . receive him as our Redeemer, we may with sure confidence behold him when he shall come again . . . Holy Ghost now and ever.

This is one of the few cases where the present book combines the forms of two of the PB's.

168. US, E, ER, C, S, I. All use this also for the Sunday after Christmas Day. (See Collect 6.)

169. S. Post-Communion.

170. US, E, ER, C, S, I. All but US have, in the ending, *all those that suffer* . . .

171. US, E, ER, C, S, I. See Note 113.

172. US, E, ER, C, S, I.

173. US.

174. S, C, I. C: . . . of all good things, and who art merciful to us sinners beyond our deservings: Look upon us, we beseech thee, in thy loving-kindness . . . in their season, and learn by thy mercy to amend our lives to the glory of thy holy Name; through Jesus Christ our Lord.

I has the following form:

O Almighty Lord God, our heavenly Father; Look, we beseech thee, in thy loving-kindness upon us thine unworthy servants, and grant us such weather as may relieve our present distress, to our comfort and to the glory of thy holy Name; through Jesus Christ, our Mediator and Advocate.

175. ER. Compare Collect 177.

176. E.

177. US, E, C, I. All but US have (line 3) *them that*. Compare Collect 175.

178. ER, S, I. S has (line 3) *ask of thee our daily bread*, in line 5 omits the words *a seasonable*, in line 9 has *them for the same*, and ends the prayer *through the same thy Son Jesus Christ our Lord*.

I: O God, merciful Father . . . bread of thee; Send us, we beseech thee, a seasonable relief . . .

179. E.

180. US, E, C, I. E & I have, after rain doth fall (line 2), the earth is fruitful, beasts increase, and fishes do multiply, omit increase the fruits of the earth by thy heavenly benediction, (line 7) . . . which we do now . . .; have iniquity for sins (line 8); and (line 9) into cheapness and plenty.

C has (line 7) the present scarcity and dearth, which we most justly have deserved.

181. US, E. E (line 2): . . . thy late plague of immoderate rain and waters . . .

182. C, I, ER, S. ER (line 2): . . . comforted thy servants by a seasonable change of weather . . . grace to use all thy mercies . . .

S (line 2): . . . relieved and comforted thy servants by this favourable change of weather . . . thanks for thy goodness . . . grace to use all thy mercies . . .

183. E, C.

184. US.

185. C. In A Form of Thanksgiving for the Blessings of Harvest. The same Book, under P&T, has this form:

O most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty: We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord.

E, ER, I, have the latter, which S shortens by omitting and turned our dearth and scarcity into cheapness and plenty, and by using thanks for thy bounty, and yield her fruits of increase. US omits cheapness and.

186. C.
187. C.
188. US.
189. C.
190. S.
191. ER.
192. I.
193. C.
194. S, ER. S, under P&T, prints this twice: once, For the Preservation of Peace; and again, For the Assembly and Council of the League of Nations and All who are Labouring for the Cause of Peace. See Collect 195.
ER: (line 8) . . . is filled . . .
195. ER.
196. US.
197. ER, S, I.
198. C, ER, S, I. The form here printed is that of C, with the exception of the words at the end, *their country*, which are from I, in place of *this Dominion* (C). This is one of the few instances where a hybrid form is used.

I has, after *his work* (line 2), . . . Remove, we humbly beseech thee, from those who are now at variance, all spirit of strife and all occasion of bitterness, that, seeking only what is just and equal, they may live and work together in brotherly union and concord, to their own well-being, and the prosperity of their country . . .

S: . . . in thy providence dost appoint to every man his work: Assuage, we humbly beseech thee, all strife and contention amongst those who are engaged in industry (especially those who are now at variance); defend them from all greed and covetousness, and grant that they, seeking only that which is just, may live and work together in brotherly union and concord, to

their own well-being, and the prosperity of this realm . . .

ER: . . . who hast ordained that men should live and work together as brethren: Remove, we humbly beseech thee, from those who are now at variance, all spirit of strife and all occasion of bitterness, that, seeking only what is just and equal, they may ever continue in brotherly union and concord, to their own well-being, and the prosperity of the realm . . .

199. **US.**

200. **C.**

201. **US.**

202. **US.**

203. **US.**

204. **US.**

205. **I.**

206. **US.**

207. **I, C.** **C** (line 2) : . . . people bowed before thee . . .

I (line 7) : . . . bring back the wandering . . . (The form here printed is therefore hybrid.) In **I**, the prayer is headed, *A Prayer of the Eastern Church.*

208. **US.** Under Forms of Prayer to be Used in Families, in the section for Evening Prayer, this is the third in a series of five prayers in a cycle. Though each has a regular ending, and an *Amen*, each (except the first) begins with a connective. The prayer here printed begins, in the **PB**, with the word *And*.

209. **US.**

In the group, 206-209, belongs the Prayer for all Conditions of Men, found in the **PB**'s either in Morning and Evening Prayer or in the closely related **P&T**. Attributed to Peter Gunning of Cambridge (later Bishop of Ely), it was originally a longer prayer intended to take the place of the Litany. In its present form it could be called a "Litanized Collect" (see Preface);

and, together with the Prayer for the Whole State of Christ's Church, it is omitted from the present book.

- 210. US. See Collect 216.
- 211. S.
- 212. ER.
- 213. C.
- 214. C.
- 215. C.
- 216. C. See Collect 210.
- 217. C.
- 218. I.
- 219. US. See Collect 226.
- 220. US.
- 221. US. See Collect 227.
- 222. E, ER, C, S, I. Used in the Service for the Anniversary of the Day of the Accession of the Reigning Sovereign.
- 223. E, ER, C, S, I. Accession Service.
- 224. E, ER, C, S, I.
- 225. E, ER, C, S, I. Accession Service.
- 226. E, ER, C, S, I. See Collect 219.
- 227. E, ER, C, S, I. See Collect 221.
- 228. E, ER, C, S, I.
- 229. C. See Collects 234 & 238.
- 230. I. A note in the margin in connection with the second word *Parliament* (line 16) directs that when only one Parliament in Ireland is in session, this word be used in the singular; otherwise, in the plural.
- 231. S. See Collects 219, 229 & 234.
- 232. C.
- 233. I.
- 234. US. See Collects 229 & 238.
- 235. US.
- 236. US.
- 237. S, ER. ER has:

Almighty God, the fountain of all goodness, we humbly beseech thee to bless our Sovereign Lord, King George, the Parliaments in all his dominions, and all who are set in authority under him; that they may order all things in wisdom, righteousness, and peace, to the honour . . .

238. E, ER, C, S, I. See Collects 229 & 234.

239. I, C, S, ER.

C: . . . Guide and direct, we humbly beseech thee, the minds of all those who are called at this time to make choice of fit persons to serve in the Grant that in the exercise of their choice they may promote thy glory, and the welfare of this Dominion (*Province, Municipality*). And this we beg for the sake of our Lord and Saviour Jesus Christ.

S: . . . Guide and direct, we humbly beseech thee, the minds of all those who are called at this time to elect fit persons to serve in the Parliament of this nation (*the Council of this county, city, town, or place*): grant that in the exercise of their choice they may promote thy glory and the welfare of thy people; and to those who shall be elected give, we pray thee, the spirit of wisdom and true godliness. All this we beg for the sake of our Lord and Saviour, Jesus Christ.

ER: Almighty God, the source of all wisdom: Direct, we beseech thee, the minds of those now called to elect fit persons to serve in the High Court of Parliament (*or the National Assembly of the Church of England; or the Council of this county, or city; or as need may require*); that they may have regard to thy glory and the welfare of thy people; and on those whom they shall choose, bestow, of thy goodness, the spirit of wisdom and true religion; for the sake of our Lord and Saviour Jesus Christ.

240. ER, S. S: . . . Be now and evermore our defence;
give victory to the forces of the King . . .
241. E, ER, C, S, I, US. US: O Almighty God, the
supreme Governor of all things, whose power . . . our
enemies; that we, being . . . the merits of thy Son . . .
242. E, ER, C, I. I omits (lines 3 to 8) the words be-
tween *all things* and *Stir up*; and in the ending has
our Helper and mighty Deliverer. All designate this
prayer To Be Said before a Fight at Sea against Any
Enemy. C prints it also in another place under the
heading, In the Time of War.
243. C, S, US.
S:
O Lord God of Hosts, stretch forth, we pray thee,
thine almighty arm to strengthen and protect in
every peril those who are serving in the forces of the
King; shelter them in the day of battle, and ever
keep them safe from all evil . . .
US:
O Lord God of Hosts, stretch forth, we pray thee,
thine almighty arm to strengthen and protect the
soldiers-of our country. Support them in the day of
battle, and in the time of peace keep them safe from
all evil; endue them with courage and loyalty; and
grant that in all things they may serve without re-
proach; through Jesus Christ our Lord.
244. C, E, ER, I. In line 15, in place of *Empire*, E & I
have *Island*; ER has the same, with a footnote allow-
ing the substitution of *peoples of our Empire*. This
prayer is designated To Be Used in His Majesty's
Navy Every Day. A similar Collect in shorter form
occurs in C and S in connection with Travellers at
Sea.
245. US.
246. US, E, ER, C. ER, in a footnote, allows the omis-

sion of the words beginning with *our deliverance* (line 5) and ending with *know that thou art* (line 11), and the substitution of the following:

. . . deliverance from our enemies, and for thy gracious gift of peace: We confess that it is of thy goodness alone that we have been preserved; and we beseech thee still to continue thy mercies towards us, that we may always acknowledge thee as . . .

247. S, I.

I: . . . We yield thee praise and thanksgiving for our deliverance from those great and imminent dangers wherewith we were compassed, and for thy gracious gift of peace: We confess that it is of thy goodness alone . . . we beseech thee still to continue . . .

248. C, E, ER, I.

249. S, US, E, ER, C, I.

US & E: . . . of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us . . . praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord.

C: . . . in a house . . . to appease the unhappy tumults which have been lately raised up amongst us . . . praise and thanksgiving for these thy mercies towards us; through . . .

ER: . . . in a house . . .

I: . . . appease the seditious tumults which have been lately raised up amongst us . . . praise and thanksgiving for these thy mercies towards us; through . . .

250. US.

251. C.

252. C. See Collect 258.

253. C.

254. C.

255. C. All use this also for Saint Simon and Saint Jude (139). The first half appears also as the introduction to a long prayer (US) in An Office of Institution of Ministers.

256. C, I, US. I has the following form:

Blessed be thy Name, O Lord, that it hath pleased thee to put it into the heart of thy servant to erect this House to thy honour and worship. We pray thee to accept this his offering, and to remember his work and labour of love. And grant that all who shall enjoy the benefit of this pious work may use it right thankfully to the glory of thy blessed Name; through Jesus Christ our Lord.

US:

Blessed be thy Name, O Lord, that it hath pleased thee to put it into the hearts of thy servants to appropriate and devote this house to thy honour and worship; and grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, to the glory of thy blessed Name; through Jesus Christ our Lord.

257. I, US, C.

US: . . . for that it hath pleased thee . . . the saints upon the earth; Grant, we beseech thee, that in this place now set apart to thy service . . . through all generations . . .

C: . . . the saints upon earth: Bless, we beseech thee, the religious service of this day, and grant that in this place, now set apart to thy service . . .

258. US, C, I. See Collect 252.

C: . . . power, of majesty incomprehensible . . . to promise thy especial presence in whatsoever place even two or three . . . their supplications and their praises to thee . . . us, who are now gathered together to con-

secrete this place, with all humility and readiness of heart . . . dedicating it entirely to thy service, for reading therein thy most holy Word . . . the sacrifice of prayer . . . holy ordinances . . . as may most tend to thy glory, and the salvation of thy people; through . . .

I: . . . power, of majesty incomprehensible . . . in whatever place even two or three . . . their supplications and their praises . . . gathered together to consecrate this place, with all humility and readiness of heart, to the honour . . . separating it from henceforth from all unhallowed and common uses, and dedicating it entirely to thy service; for reading therein thy holy Word, for preaching the same, for celebrating . . . the sacrifice of prayer and thanksgiving, and for blessing thy people in thy Name. Accept . . . to thy glory and the salvation of thy people; through Jesus Christ, our Lord and Saviour.

A marginal Note adds:

If it is a chapel in which some sacramental or religious rites may not be solemnized, the sentences and prayers applicable to those rites are to be omitted.

259. C, I. I (line 6): . . . thy worship and service . . . intercessions of us, and all other thy servants, . . . our hearts and theirs to serve thee. The closing sentence is as follows:

Affect us with an awful apprehension of thy Divine Majesty, and with a deep sense of our own unworthiness, that so approaching thy sanctuary with lowliness and devotion, with purity and sincerity of heart, with bodies undefiled and minds sanctified, we may be acceptable in thy sight; through Jesus Christ our Lord.

260. US.

261. C.

262. US. For uniformity and convenience, Collects

262, 263, & 264 are here designated for either Dedication or Consecration, though ER (263) is the only Book in which the two alternatives are given, the other two Books mentioning only Dedication.

263. ER. See Note 262.

264. S. See Note 262.

265. I.

266. I, C.

C:

O God, who hast taught us in thy holy Word that there is a difference between the spirit of a beast, that goeth downward to the earth, and the spirit of a man, which ascendeth up to God who gave it; and likewise, by the example of thy holy servants in all ages, hast taught us to assign particular places, where the bodies of thy saints may rest in peace, and be preserved from all indignities, whilst their souls are kept in the hands of their faithful Redeemer: Accept, we beseech thee, this charitable work of ours. in separating this portion of ground to that good purpose; and give us grace that, by the frequent instances of mortality which we behold, we may seriously consider how frail and uncertain our own condition is, and may so number our days as to apply our hearts unto wisdom; that in the midst of life thinking upon death, and daily preparing ourselves for the judgement that is to follow, we may have our part in the resurrection to eternal life, with him who died for our sins and rose again for our justification, and now liveth and reigneth with thee and the Holy Ghost, one God, world without end.

267. C, ER, S, I, SA.

ER: O God, the Father of our Lord Jesus Christ, vouchsafe, we beseech thee, to bless this grave to be the peaceful resting-place of the body of thy servant;

through the same thy blessed Son, who is the resurrection and the life, and who liveth and reigneth with thee and the Holy Ghost; one God, world without end.

S: O Lord Jesu Christ, who wast laid in the new tomb of Joseph, and didst thereby sanctify the grave to be a bed of hope to thy people . . .

It omits the bracketed words (line 7).

I: . . . that it may be a peaceful resting-place for the body of thy servant; through thy mercy, O Blessed Saviour, who livest and reignest with the Father and the Holy Spirit, one God, world without end.

SA is like S except that it adds the final s to the name *Jesu*.

268. US. William Laud (d. 1645), Archbishop of Canterbury. The original, published in *A Summary of Devotion* (Oxford, 1667), reads:

Gracious Father, I humbly beseech thee for thy Holy Catholic Church. Fill it with all truth, in all truth, with all peace. Where it is corrupt, purge it. Where it is in error, direct it. Where it is superstitious, rectify it. Where anything is amiss, reform it. Where it is right, strengthen and confirm it. Where it is in want, furnish it. Where it is divided and rent asunder, make up the breaches of it, O thou Holy One of Israel.

(Quoted on page 638 of *Anglicanism*, by Paul Elmer More, Morehouse Pub. Co.)

The US form illustrates the difficulty, many would say the unwisdom, of attempting to construct a public-worship Collect out of a paragraph of private devotion.

269. S. In the second Shorter Litany, and in P&T.

270. US, E, ER, C, S, I.

E, ER: . . . who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations . . .

C: . . . the giver of all spiritual gifts . . . Bishops and Clergy, and all Congregations . . .

S: . . . who alone workest great marvels: Send down upon our Bishops, Priests, and Deacons, and all Congregations . . .

I: . . . who alone workest great marvels; Send down upon our Bishops and Clergy, and all People . . .

ER alone uses small *s* for *spirit* in the phrase *spirit of thy grace*.

In ER this Collect appears also under P&T.

271. I.

272. US, ER, C, S, I, SA. In US this is the first of six Collects placed between the Prayers and the Thanksgivings. In the other Books it appears among the Prayers. S has it also in Evening Prayer. SA assigns it after the Collect of the Day, or before the Blessing, in Holy Communion.

C: . . . Jesu Christ . . . who livest and reignest God for ever and ever.

All but US: . . . who didst say . . .

ER, I, & SA: . . . to thine Apostles . . . and grant it that peace and unity which is agreeable to thy will . . .

(C: . . . unto it . . .)

S: . . . and grant unto all Christian people that peace and unity which is agreeable to thy will . . .

ER, S, I, & SA, in the ending: . . . Holy Spirit . . .

273. US, E, ER, C, S, I. All but US have *henceforth* (line 11) before *be all of one heart*. E uses capital initials for Union, Concord, Hope, Calling, Truth, Peace, Faith, Charity. ER & C use small initials for *faith* and *baptism* (line 10).

In US the prayer occurs under P&T. In E, in the Accession Service (twice).

ER, C, S, I, have it under P&T, and also (twice) in the Accession Service.

S has it also in Evening Prayer.

I uses it in the Institution of a Minister, and in the Consecration of a Church.

274. ER.

275. ER.

276. S.

277. I.

278. S. This form appears under P&T, assigned for the Sunday and following days immediately preceding the meeting of the Synod, and on the morning of each day while the Synod is in session. Under Collects, Epistles, and Gospels for Various Occasions, it occurs again, entitled Synods and Councils, with the following alterations:

. . . Vouchsafe that he, being present with thy servants now assembled in (Synod), may so rule . . .

279. US.

280. C.

281. C.

282. I.

283. C.

284. US. See Collects 283 & 78, with Note 78.

285. US.

286. S.

287. I.

288. I. The present Book adds the final *s* to *Jesu*.

289. ER.

290. I. The printing of this Collect in this place, with the suggestion that it be used before worship, illustrates one of the functions of the present Compilation: to bring to the attention of the reader the appropriateness of certain prayers for occasions other than those for which they are designated in the PB. Collects 290-296 were written for the Consecration of a Church, and their presence in the pages of that service alone

has unnecessarily restricted their use. Aware of this, the editors of **I** have wisely appended to the New Year's Day Collect, in P&T, the following rubric:

On New Year's Day, and on such other occasions as are approved by the Ordinary, one or more of the Prayers in the Form of the Consecration of a Church, beginning *Grant, O Lord*, may be said in the course of Divine Service.

291. **C.**

292. **I.**

293. **US, C.** **C** omits *and by thy . . . in the heart* (line 3); and has (line 7): . . . and also may have grace and power faithfully to fulfil the same. All these our prayers and supplications we offer in the Name and through the mediation of Jesus Christ our Lord. See Collect 10.

294. **US.**

295. **C.**

296. **I.**

297. **S.**

298. **US.**

299. **S.**

300. **US.**

301. **US, E, ER, C, S, I, SA.** **US** has this among the Collects between the Prayers and the Thanksgivings. **S**, in a similar group following the Post-Communions, directs that it be said after the Collect of the Day, or before the Blessing. In the Holy Communion also it is used by **E** (after the Offertory when there is no Communion, or after the Collects of Morning or Evening Prayer, Communion, or Litany—at the Minister's discretion); **ER** (ditto); **C** (ditto); **I** (after the Collect of the Day or before the Blessing); **SA** (ditto). **E, ER, C, S, I**, use it also for the Accession Service. **S** uses it in the Burial Office; **SA**, For Persons in

Whose Case the PB Service is Not To Be Used.

302. C.

303. US, E, ER, C, S, I, SA. Like 301, this appears in US among the Collects after Prayers; and in Holy Communion in E, ER, C, S, I, SA.

ER & SA use it also in Communion of the Sick, where ER has *thy servant*, and *he may ever be defended*, and SA uses italics for the word *they* before *may ever be defended*. In its regular (plural) form, this Collect illustrates the wisdom of changing to the first person toward the end. It would then read: . . . that, among all the changes and chances of this mortal life, we may ever be defended . . .

304. US, E, ER, C, I, SA. This Collect, omitted by S, belongs to the same group as 301 & 303.

305. US, E, ER, C, S, I, SA. This is used as Collect 303, except that S places it after the Seasonal Post-Communions and before the Collects to be said after the Collect of the Day or before the Blessing, and calls it (one of two) General Post-Communion(s).

C, also in Service for Children, and here illustrates the not very uncommon practice, observable in each Book, of printing the same prayer twice, but with slight variations. In the Communion Office C has:

. . . incline thine ears to us that have made now our prayers . . . to the relief of our necessity, and to the setting forth of thy glory . . .

In the Service for Children:

. . . incline thine ears to us that have now made our prayers . . . to the relief of our necessity, and the setting forth of thy glory . . .

All but US have (line 2) *them that for those who*; and (line 4-5) *us that for us who*.

All but US and C (Service for Children) have *made now for now made* (line 5).

Compare Collect 94, and Note 94.

306. I. Designated to be used after the Collection, when there is no Communion.
307. S.
308. US, E, ER, C, S, I. In all the Books this prayer appears in Morning and Evening Prayer; in all but US, also in the Litany; in ER, also in P&T; in C, also in Special Service for Missions; in S, also in the first Shorter Litany.
It is among the few that end without one of the usual formulas, the closing words resembling those of the Marriage Office Benediction.
309. C. In Special Service for Missions.
310. C. In Special Service for Missions.
311. ER, S, I. ER, I, in P&T. S, in Evening Prayer, and in Collects, Epistles, and Gospels for Various Occasions.
S has *his command to make disciples of all the nations*, and omits *defend . . . temptations*.
S, in Collects, etc., for Various Occasions, omits *thy Son* in the ending.
I has *thine harvest*, and omits *the same thy Son* in the ending.
312. C. In Special Service for Missions.
313. ER. Among the Collects, Epistles, and Gospels of the Lesser Days.
314. C. In P&T.
315. C, S. In P&T. S begins *O God our Saviour*; allows either singular or plural (*him, her, those*) in the parenthesis; omits (line 7) *by land and sea*.
316. C. In Thanksgiving for the Blessings of Harvest.
317. C. In Special Service for Missions.
318. C. In Special Service for Missions.
319. C. In Service for Children.

320. C. Collect (with Epistle and Gospel) for Special Service for Missions.
321. S. In P&T.
322. US, C. C: . . . thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord.
US, in P&T; C, in P&T, and in Special Service for Missions.
323. ER, S, I. Compare Collect 322.
S: . . . for to dwell on all the face of the earth . . . send thy blessed Son to preach . . . Grant that the people who sit in darkness and the shadow of death may feel after thee . . .
I: . . . face of the whole earth . . . thy blessed Son to preach . . . Grant that the peoples . . .
US, C (322) and ER, S (323), have this in P&T. S, also in Evening Prayer. I, in Holy Communion.
324. ER, S.
325. C. In P&T, and in Special Service for Missions.
326. I. In P&T, and Thanksgiving for the Blessings of Harvest. Compare Collect 325.
327. S, I.
328. S. In brackets above this prayer is written: *A prayer of Bishop Wilson.*
329. C. Special Service for Missions.
330. S.
331. US.
332. C. Special Service for Missions.
333. I.
334. US, E, ER, C, S, I. All but US have:
Most merciful Father, we beseech thee to send down upon this thy servant . . . crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father and the Holy

Ghost, world without end.

335. US, E, ER, C, S, I. All but US have the ending, *through Jesus Christ our Lord*, to avoid repeating the words *the same*. C also has, in the service of Institution and Induction:

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock: Make, we beseech thee, all Bishops and Pastors of thy Church diligently to preach thy holy Word, and the people obediently to follow the same, that when the chief Shepherd shall appear, they may together receive the crown of everlasting glory; through Jesus Christ our Lord.

See Collect 117, which is the basis for both 335 and the above.

336. US, E, ER, C, S, I. US, I, have *thy only* (line 3). All but US omit *the same* in the ending.

ER, S, lead up to the prayer with a *Sursum Corda*, and the prayer therefore begins:

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God: who of thine infinite goodness hast given thine only and dearly beloved Son . . .

S: . . . making some to be Apostles . . .

Grant, we beseech thee, to this thy servant the grace of thy Holy Spirit, that he may . . .

337. E, C, I. I: . . . vouchsafed to call this thy servant here present . . . So that as well by this thy Minister, as by them over whom he is now appointed thy Minister . . .

338. US, E, ER, C, S, I. I prints this also at the end of Holy Communion, in the following form:

Most merciful Father, we beseech thee to send upon

the ministers of thy Word and Sacraments thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, we humbly pray thee, that thy people may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same; to the honour and glory of thy Name, and the increase of thy kingdom; through Jesus Christ our Lord.

339. See Note 23.

340. US, E, C, I.

341. US.

342. I.

343. I.

344. C.

345. S.

346. C, S. S: . . . needs of thy people in every place . . . at this time on this church and Congregation . . .

347. ER, I. I: . . . the choice of a minister for this parish, that we may . . .

348. I.

349. S, C. C has:

Almighty God, the giver of all good gifts: Grant thy blessing, we humbly beseech thee, to the clergy and laity about to assemble (or now assembled) for the election of a Bishop; and give them the spirit of wisdom and understanding, that a chief pastor may be chosen who shall minister before thee to the glory of thy Name, the good government of the flock committed to his charge, and the welfare of thy holy Church; through Jesus Christ our Lord.

350. S.

351. US.

352. I.

353. ER.
354. US.
355. US, I. I omits the bracketed words, and the word *thy* before *righteousness*.
356. US. See 364.
357. US, C, I.
 C: . . . their lives' end.
 I: . . . betwixt them made, and remain in perfect love and peace together unto their lives' end.
358. C, S.
359. ER, E, C, S, I. E, C, I, and ER in another place, have:
 O God of Abraham, God of Isaac, God of Jacob, bless . . . fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they obeying . . . thy protection, may abide . . .
360. SA.
361. ER.
362. US, E, ER, C, S, I, SA.
 E, C, I: . . . in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform . . .
 ER, S, SA: . . . that, living faithfully together, they may . . .
 SA: . . . whereof the ring . . .
363. C, US, E, ER, S, I, SA. US & S have:
 O Almighty God, Creator of mankind, who only art the well-spring of life; Bestow upon these thy servants, if it be thy will, the gift and heritage of children; and grant that they may see their children brought up in thy faith and fear, to the hon-

our and glory of thy Name; through Jesus Christ our Lord.

S uses this also in A Form of Benediction of Married Persons. **E**, and **C** as an alternate form:

... gracious gift mankind is increased: We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live ...

ER, SA: ... gracious gift mankind is increased: Bestow, we beseech thee, upon these two persons the heritage ... that they may live ...

SA: ... that they may so live together ...

364. **C, E, ER, S, I.** **S**, in the Marriage Service and again in A Form of Benediction; **ER**, in Alternative Form of Marriage Service.

ER, S: O God, who hast taught us that it should never be lawful ... made one, and hast consecrated ... **ER:** ... loving and amiable, and faithful to her husband ...

S: ... who gave himself for it, and also that this woman may love her husband faithfully, and in all quietness ...

I: ... who hast so consecrated ... Matrimony, that ... See 356.

365. **SA.**

366. **C.**

367. **S, ER.** **ER:** O God, our heavenly Father, we thank thee and praise thy glorious name, that thou hast been pleased to bless ...

368. **US.** Besides using this in The Churching of Women, **US** has it also in P&T, with italics to allow for plurals.

All but **US:** ... faithfully live and walk according ...

E, ER, S, I, SA: ... thou hast vouchsafed to deliver this woman thy servant from the great pain and

peril of child-birth: Grant . . .

C: . . . thou hast vouchsafed to preserve this woman thy servant in the great pain and peril of child-birth: Grant . . .

369. C.

370. I.

371. US, C. C has:

Regard, O Lord, the supplications of thy servants, and grant that whosoever shall be dedicated to thee in this house by baptism may be sanctified by the Holy Ghost, delivered from thy wrath and eternal death, and, being made a living member of Christ's Church, may ever remain in the number of thy faithful and elect children.

372. SA.

373. SA.

374. SA.

375. SA.

376. C, E, ER, S, I, SA. E, C, I, Public Baptism of Infants, and of Adults. ER, S, SA, Private Baptism of Infants.

ER, Public Baptism of Infants.

E, ER, S: . . . of the Father, and of the Son, and of the Holy Ghost . . . supplications of thy Congregation . . .

377. US, ER, S, SA. Public Baptism of Infants, and of Adults.

ER, S, SA: . . . thy most dearly beloved Son . . . thy faithful and elect children; through Jesus Christ our Lord.

ER: . . . In the name of the Father, the Son, and the Holy Ghost . . .

378. ER, S, SA. Public Baptism of Infants, and of Adults.

S: . . . washing away of sin: We beseech thee, for

thine infinite mercies, that thou wilt mercifully look . . . the Holy Ghost: that he, being delivered from thy wrath, may be received . . .

SA: . . . the Holy Ghost . . . rooted in love, may so pass . . .

379. E, ER, C, I. Public Baptism of Infants, and of Adults.

C: . . . didst sanctify the element of water . . .

380. US, E, ER, C, S, I, SA. In Public Baptism of Infants and of Adults.

All but US have *that for who, them that for those who*.

SA, in Baptism of Infants and of Adults, and E, ER, C, I, in Baptism of Adults, have: . . . Ask, and ye shall receive . . .

E, ER, I, in Baptism of Infants, have: . . . remission of his sins by . . .

E, ER, C, S, I, in Baptism of Adults, have: . . . remission of their sins by . . .

C, in Baptism of Infants, has: . . . remission of his sin by . . .

SA, in Baptism of Infants, has: . . . receive everlasting grace by . . .

In Baptism of Adults: . . . Holy Baptism, may be spiritually born again and receive remission of their sins . . .

ER (in Alternate Form): . . . that this infant, being washed from sin, may enjoy thy heavenly benediction . . .

SA: . . . that this infant, being cleansed and hallowed by thy heavenly washing, may come . . .

381. US, E, ER, C, S, I, SA. E, ER (and Alternate), C, S, I, have this in Public Baptism of Infants, Public Baptism of Adults, and Public Reception of Those Privately Baptized. US, in Public Baptism of Infants,

and of Adults. **SA**, in Public Baptism of Infants.

In Public Baptism of Infants, and of Adults, **E**, **ER**, **I**:
... thanks for that thou ...

S, **SA**, in Public Baptism of Infants, and **ER** in Alternate Public Baptism of Infants, **ER** in Private Baptism, and **ER**, **S**, Public Baptism of Adults, have: ... grace, and to faith in thee ...

E, **ER**, **C**, Private Baptism: ... to this infant, that he, being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise; through the same our Lord Jesus Christ.

All but **US** omit *same* before *Holy Spirit* in the ending.

SA: ... humble thanks that thou hast called ...

E, **ER**, **C**, **I**, as Thanksgiving in Public Baptism of Adults, have:

We yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to these persons; that, being now born again, and made heirs of everlasting salvation, through our Lord Jesus Christ, they may continue thy servants, and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly.

ER, in the above, has: ... grace, and to faith in thee ...

382. **S**. Collect (with an Epistle and Gospel) for Thanksgiving for the Institution of Holy Baptism. By its designation, this belongs with Collect 384; but it is placed here in the present book because it does not mention The Institution, and is primarily a prayer

for the Persons Baptized, and is a petition rather than a thanksgiving.

383. US, E, ER, C, S, I, SA.

US, ER (and Alternate), S, SA, in Public Baptism of Infants and of Adults, and Private Baptism.

E, C, I, in Public and Private Baptism of Infants.

S, also in Burial of a Child.

PUBLIC BAPTISM OF INFANTS

All but US: . . . for thine own child by adoption, and . . .

ER (Alternate): . . . adoption, and to make him a member of thy holy Church . . .

S, ER (Alternate) end the prayer with the words (line 6) *holy Church*.

E, ER, C: . . . unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally . . .

C: . . . so that finally, with all thy holy Church, he may . . .

I: . . . holy Church, he may inherit thine everlasting kingdom; through Christ our Lord.

SA: . . . thine own child by adoption, and to make him a member of thy holy Church. Grant, O Lord, that he, being buried with Christ by baptism, and made partaker of his death, may also be partaker of his resurrection; that, serving thee here in newness of life, he may finally, with the rest of thy holy Church, come to thine everlasting kingdom; through Jesus Christ our Lord.

PRIVATE BAPTISM OF INFANTS

ER, in a footnote, allows for the conclusion of the prayer at *into thy holy Church*.

E, ER, C, S, I, have:

. . . own child by adoption . . . and we humbly beseech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his resurrection; and that finally, with the residue of thy Saints, he may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord.

SA, same as in Public Baptism of Infants.

RECEPTION INTO THE CONGREGATION OF
INFANTS PRIVATELY BAPTIZED

E, ER: We yield thee most hearty thanks . . . thine own child by adoption, . . . dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as he is made partaker of the death of thy Son, he may also be partaker of his resurrection . . . through Jesus Christ our Lord.

C, like **E & ER**, except: . . . with all thy holy Church . . .

S, same as in Public Baptism of Infants (**S**).

I: . . . Child by adoption . . . he may inherit thine everlasting kingdom; through Jesus Christ our Lord.

SA, like Public Baptism of Infants (**SA**) except that it ends at the words *thy holy Church*.

PUBLIC BAPTISM OF ADULTS

ER, same as Public Baptism of Infants.

S, same as Public Baptism of Infants (**S**).

SA, same as Public Baptism of Infants (SA), except:
... baptism, and partakers of his death, may also be
made partakers of ...

S, in Public Baptism of Infants, and of Adults, and
in Public Reception of Those Privately Baptized; and

ER (Alternate) Public Baptism of Infants, print the
following portion as a separate prayer:

Grant, O Lord, that, being buried with Christ by
baptism into his death, he may also be made par-
taker of his resurrection; so that, serving thee here
in newness of life, he may finally, with the rest of
thy holy Church, be an inheritor of thine everlast-
ing kingdom; through Jesus Christ our Lord.

Note: In all the prayers referred to above, the vari-
ous Books allow for variations, not here mentioned, to
distinguish between singular and plural, male and fe-
male, child and adult (where appropriate), in nouns
and pronouns which refer to the person(s) baptized.

384. ER. Collect (with an Epistle and Gospel) for
Thanksgiving for the Institution of Holy Baptism, un-
der Lesser Feasts and Fasts.

See Collect 382, and Note.

385. ER, S. The present book, following S in this re-
spect, substitutes *habitation* for *place*.

S: ... drive far from it ...

386. ER, S. ER, in Public Baptism of Infants (Alter-
nate). S, also in Public Reception of Those Privately
Baptized.

387. C.

388. US.

389. SA.

390. SA.

391. US.

392. US.

393. C.

394. C.
 395. C.
 396. I.
 397. US.
 398. US.
 399. US, E, ER, C, S, I, SA. E, ER, C, I, after *thy Child*, add (or *this thy Servant*). A more regular ending would be: *to thine everlasting kingdom*.
 400. C.
 401. US. This prayer was devised in 1928 partly from one published in 1876 in *Family Prayer and Bible Readings*, London:
 O thou who hast ordered this wondrous world, who knowest all things in earth and heaven, so fill our hearts with trust in thee, that by night and by day, at all times and in all seasons, we may without fear commit those who are dear to us to thy never-failing love, for this life and the life to come.
 Other portions are from a prayer attributed to Bishop Charles Lewis Slattery.
 402. US, ER. ER: . . . serve thee all the days of their life . . .
 403. ER, S. S: . . . Prosper with thy blessing the work of all who labour for the instruction and up-bringing of the young in virtue and true godliness; grant that, as the minds of thy children are enlightened with knowledge, so their hearts may be daily drawn to the love of thee and of thy only Son, our Saviour; and this we beg for the sake of the same Jesus Christ our Lord.
 404. I.
 405. C.
 406. C.
 407. I.
 408. I.

409. US, ER, C, S, I. The form here used is that of US except that, following all the other Books, it omits *evermore before be filled with the power.*
 ER: . . . are seeking the gifts of . . .
 C, I: . . . are seeking the gifts of the Holy Ghost through the . . . they may be filled with the power of his divine presence . . .
 S is like C, I, except *gift for gifts.*
410. US. In this form this prayer occurs in The Consecration of a Church; and, in the Second Office of Instruction, omitting *at this place after they who.*
411. I, C. C: . . . in this place shall in their own persons renew the promises and vows made by their sureties for them at their baptism, and thereupon shall be confirmed by the Bishop, may continue thine for ever; and being preserved in the unity of thy Church, may daily increase in thy Holy Spirit . . .
412. C.
413. US, E, ER, C, S, I, SA.
414. US, E, ER, C, S, I, SA. All but US: . . . those things that be good . . . thee and the Holy Ghost liveth . . .
 SA: . . . our humble supplication unto thee . . . laid our hands. Let thy fatherly . . .
415. US, S. S has the following form:
 Almighty God, of whose only gift cometh wisdom and understanding: We beseech thee with thy gracious favour to behold our universities, colleges, and schools, that the confines of knowledge may be ever enlarged, and all good learning flourish and abound; bless all who teach and all who learn; and grant that both teachers and learners in humility of heart may look ever upward unto thee, who art the fountain of all wisdom; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of

the Holy Ghost, ever one God, world without end.

416. ER.

417. S.

418. SA.

419. ER, S.

420. ER. This prayer is assigned for the Second Consecration "if the consecrated Bread and Wine be all spent before all have communicated"; and contains variations to make it applicable to the consecration of Bread, Wine, or both.

421. I, US, C. US: . . . shall receive in this place the blessed Sacrament of the Body and Blood of Christ, . . . ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great . . .

In the Second Office of Instruction:

Grant, O Father, that when we receive the blessed Sacrament of the Body and Blood of Christ, coming to those holy mysteries in faith, and love, and true repentance, we may receive remission of our sins, and be filled with thy grace and heavenly benediction; through Jesus Christ our Lord.

C: . . . shall receive in this place the blessed Sacrament of the Body and Blood of Christ thy Son may come to that holy ordinance with a true penitent heart, lively faith, and perfect charity; and being filled with thy grace and heavenly benediction, may, to their great . . .

422. S.

423. SA. In the Communion Office, assigned to be said after the Collect of the Day, or before the Blessing. Also, before the Blessing in the Holy Communion at the Burial of the Dead.

424. ER, S. The form in S is the same as Collect 39

except for the ending, as follows: . . . Holy Spirit, one God, for ever and ever.

425. US.

426. C.

427. US.

428. US, E, ER, C, S, I. E, ER, C, S, I: . . . our doings may be ordered by thy governance, to do always that is righteous in thy sight . . .

This, the Collect for Grace, occurs in Morning Prayer as the "Third Collect" (the second after the Collect of the Day) in all the Books.

US has it also in the Shorter Form of Prayer to be Used in Families.

429. C.

430. US, E, ER, C, S, I, SA. All but US: . . . unto whom all hearts be open . . . The construction of this prayer is discussed in the Preface.

431. US.

432. US, E, ER, C, S, I, SA. All but ER (Alternate) have this in the Holy Communion; all but I have it in Confirmation. ER, S, I, SA, in Holy Matrimony. ER, in Prime; I, in Evening Prayer.

433. US.

434. US.

435. US. Being part of a Sequence, this prayer, in the PB, begins *But, O God* . . .

436. US.

437. US, E, ER, C, S, I, SA. All but US begin *Prevent us, O Lord* . . .

E, ER, C, I, in connection with Holy Communion; in Form of Prayer to be Used at Sea; and in the Ordination of Bishops, Priests, and Deacons.

C, in Laying the Foundation Stone of a Church or Chapel, and Consecration of a Church or Chapel, and of a Churchyard or Cemetery.

US, in Collects between the Prayers and the Thanksgivings.

S, in Ordination of Bishops, Priests, and Deacons; and in Collects after Holy Communion.

SA, in connection with Holy Communion.

US, in Institution of Ministers, has this prayer with the addition of: . . . who hath taught us to pray unto thee, O Almighty Father, in his prevailing Name and words . . . (as an introduction to the Lord's Prayer).

438. US.

439. US, E, ER, C, S, I. This, the Collect for Peace, occurs in Morning Prayer as the "Second Collect" (the first after the Collect of the Day) in all the Books.

440. US, E, ER, C, S, I. This, the Collect for Peace, occurs in all the Books in Evening Prayer as the "Second Collect" (the first after the Collect of the Day). E, ER, S, I: . . . world cannot give; that both our hearts may be set to obey . . .

The portion of this prayer after the word *commandments* and through the word *quietness* presents a grammatical and stylistic puzzle which has been caused by the addition of the words *by thee* (not in the Latin original). The resultant position of *we*, a word which really belongs with *may pass*, but sounds as if it went with *being defended*, obscures the essential logic. US alone has tried to help matters by introducing punctuation marks; but a more effective method of bringing clarity would be to delete the words *by thee*, or to place them after *we*, or to place *we* before *may pass*. No ordering of the words could be more confusing than the present.

441. US.

442. C.

443. US. This prayer first appeared in *A Book of Col-*

lects (Morehouse Publishing Co.) in the usual petitionary form:

O heavenly Father, who understandest all thy children; Bestow upon us, we beseech thee, thy gift of faith . . . etc.

In the 1928 Revision it was re-cast in its present affirmative form, and given a new ending.

444. US. Under Additional Prayers in Family Prayer.
445. C, I.
446. C. In Service for Children.
447. ER, S, I. I: Remember, O Lord, that which thou hast . . .
448. S.
449. I.
450. US.
451. C.
452. S.
453. I.
454. C.
455. ER.
456. S, I. I: . . . protect them from all perils, prosper them in their course, and bring them in safety to the haven where they would be, with a grateful sense of thy mercies; through . . .
457. US.
458. I. The present book substitutes *thou who slumberest* for *thou that slumberest*.
459. ER, C, S, I. C, I: . . . the sea (and from the violence of the enemy), that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise . . . See Collect 244.
460. S, E, ER, C, I. E, ER, C, I, have:
. . . and hear us, calling out of the depth of misery, and out of the jaws of this death, which is

ready now to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command . . . days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ.

461. E, ER, C, I.

462. US.

463. C.

464. E, ER, C, I.

465. E, ER, C, I.

466. US, E, ER, C, S, I. US, E, ER, C, I, have this in the Litany. S, in A Supplication for Use Especially at Penitential Seasons and in Times of Trouble, printed after the Litany, and allowed also to be used in the Litany. E, ER, C, use it also in the Litany for Ordinations.

467. US, E, ER, C, S, I, SA. US, E, ER, C, S, I, have this in the Litany. E, ER, C, S, I, have it also in the Litany when used in the Ordination Services. US, E, ER, C, S, have it in The Visitation of the Sick, in the following forms:

C, E: Remember not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

US has the above as an Antiphon, ending with the word *forefathers*.

ER, S: Remember not, Lord, our offences, neither take thou vengeance of our sins: spare us . . .

SA has this prayer in the Burial Office for Persons in whose case the PB Service is Not to be Used.

468. US; E, ER, C, S, I. All have this prayer in the Litany. E, ER, C, S, have it also in the Ordination Services. S, in the Burial Office. All but US: . . . that

we most righteously have deserved . . .

469. US, E, ER, C, S, I.

E, ER, C, I: . . . all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn . . . thy servants, who are vile earth, and miserable sinners; but so turn . . . our vileness, and truly . . .

S differs from E, ER, C, I, only as follows: . . . thy servants, but so turn thine anger from us, who truly repent . . .

470. US. At the word *laws* (line 8) an asterisk refers to a marginal note which says, "Here let him who reads make a short pause, that every one may secretly confess the sins and failings of that day."

471. US, C. C has: . . . Have mercy upon us, O Lord, have mercy upon us after thy great goodness . . . our offences: Wash us thoroughly from our wickedness. And cleanse . . .

472. C. Service for Children.

473. US, E, ER, C, S, I. See Note 87.

474. US, E, ER, C, S, I. E, ER, C, S, I, in P&T.

ER, also in An Exhortation whereby the People Are Put in Mind of the Law of Christ. S, also as a Post-Communion from Ash Wednesday until the Saturday before Passion Sunday, inclusive. US, in Penitential Office. See Collect 122.

475. C. In Forms of Prayer to be Used in Families.

476. ER, S. ER, in Prime and Compline. S, in Compline. S omits the ending.

477. US.

478. US.

479. C. Forms of Prayer to be Used in Families.

Here the omission of *the same* before *Jesus Christ* (in the ending) is unusual, for the inclusion of the words would not cause a repetition.

It is often pointed out that the PB's contain few references to the beauties of nature. (See Collect 438.) This prayer is influenced by the General Thanksgiving of Morning and Evening Prayer, omitted from the present book.

480. US, E, ER, C, S, I. All have this in Evening Prayer. US, also in the Shorter Form of Family Prayer. ER, S, in Compline.

481. US, ER, S. US, in Family Prayer. ER, in P&T. S, in Compline.

ER has:

O Lord, support us all the day long of this troublous life, until the shades lengthen, and the evening comes, and the busy world is hushed, the fever of life is over, and our work is done. Then, Lord, in thy mercy, grant us safe lodging, a holy rest, and peace at the last; through Jesus Christ our Lord.

S differs from ER as follows: . . . and the evening cometh . . . and our work done . . .

The words, of *this troublous life*, do not appear in the original passage (from a sermon) from which the prayer was made. Many editorial hands have fashioned a prayer, in as many forms, out of these famous sentences, and the results are to be found in scores of devotional books. The differences among the forms in the three Prayer Books here noted present an interesting study in the niceties of rhythm. The prayer is further discussed in the Introduction to the present book.

482. US. Family Prayer.

483. ER, S. Compline.

484. ER, S. Compline.

485. ER, S. Compline. S has: . . . who at the hour of Compline didst rest . . . with the Father and the Holy Spirit, ever one God, world without end.

486. C. Forms of Prayer to be Used in Families.
487. US. Family Prayer. As this is one of a Sequence in the PB, the present book has altered the beginning and the ending. The original begins, *In particular we beseech thee*, and ends, *satisfaction of thy Son Christ Jesus, in whose Name we offer up these our imperfect prayers*.
488. ER, C, S. All have this in P&T. C, also in The Visitation of the Sick; S, in Evening Prayer, and Communion of the Sick.
 C, in P&T: Almighty and immortal God, giver of life and health: We beseech thee to hear our prayers for thy servant N., for whom we implore thy mercy, . . . minister to him of thy healing gifts . . .
 S, in P&T, is like C, except: . . . thy gracious will, to soundness of health, and give thanks . . .
 C, in the Visitation Office, is like C, in P&T, except: . . . immortal God, the giver . . .
 S, in Evening Prayer, and in Communion of the Sick, is like S, in P&T.
489. I. Communion of the Sick.
490. US. Family Prayer.
491. US. Family Prayer. See Collect 488.
492. US, E, ER, C, S, I, SA. All but SA have this in the Visitation of the Sick. ER, S, also in Burial of the Dead; SA, in Burial Office for a Person for Whom the PB Service is Not to be Used.
493. US. Visitation of the Sick.
494. US. Communion of the Sick.
495. US. Visitation of the Sick.
496. US, ER, S, SA. ER, S, SA, have:
 O God, who by the might of thy command canst drive away from men's bodies all sickness and infirmity . . . that his weakness being banished, and his health restored, he may live to glorify thy holy

name; through our Lord Jesus Christ.

497. US. P&T.

498. SA, ER. ER: . . . the aid of them . . . upon thee for thy help and goodness mercifully to be shewed upon this thy servant, that being healed of his infirmities, he may give . . .

499. ER, C, SA. ER, in Communion of the Sick. C, SA, in the Visitation of the Sick. C, also in P&T. C, in P&T, has:

. . . for thy servant N., for whom we implore thy mercy, that by thy blessing . . . minister to him of thy healing gifts, he may be restored, if it be thy gracious will, to health . . .

In the Visitation Office, C is like the above except: . . . Almighty and immortal God, the giver of life . . . prayers for this thy servant . . .

500. C. Visitation of the Sick.

501. SA. Communion of the Sick (with Epistle & Gospel). See Collect 503.

502. US. Visitation of the Sick.

503. US, E, ER, C, S, I. Communion of the Sick (with Epistle & Gospel). See Collect 501. All but US omit *that* before *whensoever*.

504. US. Visitation of the Sick.

505. US. Visitation of the Sick.

506. E, C. Visitation of the Sick.

507. US. Visitation of the Sick.

508. I. P&T. Compare Collect 509 for a typical shortening.

509. US, E, ER, C, S, I, SA. All have this in the Visitation of the Sick. I, also in P&T.

E, C, and I, in Visitation of the Sick, have: . . . defend him from the danger of the enemy . . .

ER, S, and SA, begin the prayer: O Lord of all grace and blessing, behold, visit, and relieve this thy servant

... (otherwise like E, C, I).

I, in P&T, has:

O Lord, look down from heaven, behold, visit, and relieve thy servant, for whom our prayers are desired. Look upon him with the eyes of thy mercy; restore him, if it be thy good pleasure, to his former health; sanctify this thy fatherly correction to him; give him comfort and sure confidence in thee; defend him from the assaults and fear of the enemy, and keep him in perpetual peace and safety; through Jesus Christ our Lord.

510. C, E. Visitation of the Sick.

In E, this is A Prayer for a Sick Child. E has: . . . this child now lying upon the bed of sickness. Visit him, O Lord, with thy salvation . . .

511. US. P&T.

512. ER, S, SA. Visitation of the Sick. SA omits
and before in thine own time.

513. I. Visitation of the Sick.

514. C. Visitation of the Sick.

515. I. Visitation of the Sick.

516. US. Family Prayer.

517. I. Visitation of the Sick.

518. I. Visitation of the Sick.

519. US. Visitation of the Sick.

520. ER, S, I, SA. Visitation of the Sick.

I has: . . . down in pity on thy servant . . . grant him a right understanding of his state, . . . lift up thy countenance upon him and give him thy peace; through Jesus Christ our Lord.

521. E, C. Visitation of the Sick.

522. S. Visitation of the Sick.

523. SA. Visitation of the Sick.

524. S. Visitation of the Sick.

525. US. Visitation of the Sick.

526. **ER, S, I, SA.** Visitation of the Sick.
 I has: . . . in him the gracious work that thou . . .
 goodness, he may for the remainder of his days think
 and do . . .
527. **C, US.** Visitation of the Sick.
US has:
 Great and mighty God, who bringest down to the
 grave, and bringest up again; We bless thy wonder-
 ful goodness, for having turned our heaviness into
 joy and our mourning into gladness, by restoring
 this our brother to some degree of his former
 health. Blessed be thy Name that thou didst not
 forsake him in his sickness; but didst visit him with
 comforts from above; didst support him in patience
 and submission to thy will; and at last didst send
 him seasonable relief. Perfect, we beseech thee, this
 thy mercy towards him; and prosper the means
 which shall be made use of for his cure: that, being
 restored to health of body, vigour of mind, and
 cheerfulness of spirit, he may be able to go to thine
 house, to offer thee an oblation with great gladness,
 and to bless thy holy Name for all thy goodness
 towards him; through Jesus Christ our Saviour, to
 whom, with thee and the Holy Spirit, be all honour
 and glory, world without end.
528. **I.** P&T.
529. **US.** P&T.
530. **US.** P&T.
531. **S.** P&T.
532. **E, ER, C, I.** P&T. **ER** has:
 O Lord God, who dost not willingly afflict the
 children of men: We most heartily thank thee that
 in thy mercy thou hast delivered us from sickness
 and affliction, and with grateful hearts we desire to
 offer . . . our souls and bodies, to be . . . magnify-

ing thy loving-kindness in the midst of thy Church . . .

533. E, C, I. P&T.

534. ER, S, I, SA.

S: . . . sins he hath committed . . .

I: . . . thy servant, that dying to this world he may live to thee; and whatsoever sins he hath committed through the frailty of our mortal flesh, we beseech thee . . .

535. US.

536. C.

537. I.

538. US, E, C.

E & C have the following form:

O Father of mercies, and God of all comfort, our only help in time of need: We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon him, O Lord; and the more the outward man decayeth, strengthen him, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give him unfeigned repentance for all the errors of his life past, and stedfast faith in thy Son Jesus; that his sins may be done away by thy mercy, and his pardon sealed in heaven, before he go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise him up, and grant him a longer continuance amongst us: Yet, forasmuch as in all appearance the time of his dissolution draweth near, so fit and prepare him, we beseech thee, against the hour of death, that after his departure hence in peace, and in thy favour, his soul may be received into thine everlasting kingdom, through the merits

and mediation of Jesus Christ, thine only Son, our Lord and Saviour.

539. US, E, ER, C, S, I, SA.

E, C, have the following form: -

. . . most merciful Saviour; most humbly beseeching thee . . . that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh . . . before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits . . .

ER & S: . . . whatsoever defilements it may have contracted in the midst of this earthly life through the lusts . . . (otherwise, ER & S follow E, except that the prayer ends after the words *without spot before thee*).

I is like ER & S, except: O Almighty God, with whom do live the spirits of them that depart hence in the Lord . . . whatsoever defilements it may have contracted in this mortal life . . .

SA (Visitation of the Sick) is like ER & S, except: . . . whatsoever defilements it may have contracted in this world, through . . .

SA (Burial Office): . . . just men made perfect; we humbly commend . . . whatsoever defilements it may have contracted in this world, through . . . (From this point the prayer continues in the longer form as in E & C.)

540. ER, S, I, SA. All the books have (lines 7 & 8) *them that for those who*. ER & S have *Jesu*.

I: . . . the souls of them that fall asleep in thee . . .

- SA: . . . We commend unto thy loving care . . .
541. US, C. C: . . . and in perfect charity with all men. Grant this we beseech thee through Jesus Christ our Lord.
542. ER.
543. US.
544. S.
545. E.
546. I, C. C: . . . life and death, have pity on us . . . Withdraw from us, we pray thee, this grievous affliction. Teach us so to understand and obey thy laws, that under thy good providence we may live in health and well-being all our days. Enlarge our charity to relieve the distressed, and above all, bless this visitation to the welfare of thy people and the glory of thy holy Name; through Jesus Christ our Lord.
547. C, ER, S, I.
 ER: . . . all manner of sickness and all manner of disease among the people: Continue, we beseech thee, this his gracious work among us, especially in the Hospitals and Infirmaries of our land; cheer, heal, and sanctify the sick; grant to the physicians, surgeons, and nurses wisdom and skill, sympathy and patience; and send down thy blessing on all who labour to prevent suffering and to forward thy purposes of love; through Jesus Christ our Lord.
 S: . . . all manner of sickness and disease among the people: Continue, we beseech thee, his gracious work among us in all hospitals and infirmaries; console and heal the sufferers; grant to the physicians, surgeons, and nurses, wisdom and skill, sympathy and patience; prosper their work, O Lord, with thy continual blessing; through the same Jesus Christ our Lord.
 I is like ER except: . . . whose blessed Son went about doing good, and healing all manner of sickness: Con-

tinue . . . thy blessing on all who labour to relieve suffering . . .

548. I.

549. US. This prayer is used as the second Collect (an alternate) in the section, Collects, Epistles, Gospels, under the caption, At the Burial of the Dead; and also in the Burial Office, to be said at the grave. The present book has taken the liberty of placing the last comma after *light* instead of after *joy*.

550. US, S. S: . . . strength to strength, and attain to the fulness of joy in thy heavenly kingdom . . . Holy Ghost, now and ever.

551. SA.

552. US.

553. US.

554. ER, S. S: . . . we pray to thee for those we love . . .

555. SA.

556. ER, S, SA, US. ER, in P&T; S, SA, in connection with Holy Communion; SA, US, at the Holy Communion for the Burial of the Dead; S, also in Evening Prayer.

S: . . . shed forth upon all the faithful departed the bright beams of thy light and heavenly comfort; and grant that they, and we with them, may at length attain to the joys of thine eternal kingdom . . .

SA: . . . now at rest, may with them at length enter into the fulness . . .

US: . . . in life; Vouchsafe, we beseech thee, to thy whole Church in paradise and on earth, thy light and thy peace; and grant that we, following the good examples of those who have served thee here and are now at rest, may at the last enter with them into thine unending joy . . .

557. US, ER, S. US, S, in the Burial Office; ER, S, in P&T.
 ER: . . . of all flesh: Multiply, we beseech thee, . . . here on earth, may at the last . . . Jesus Christ our Lord and Saviour.
 S: . . . here on earth, may at the last . . . Jesus Christ, our Lord and Saviour.
558. C.
559. I. In P&T, and in the Burial Office.
560. C. Consecration of a Church or Chapel.
561. US, ER, SA. US, Burial of a Child; ER, SA, Burial Office; SA, Burial of Persons in whose Case the PB Service is Not to be Used.
 ER, SA: . . . Father of all mercies and giver of all comfort . . . with those who mourn . . .
562. C, S. S: . . . at the grave of Lazarus his friend: Look . . .
563. C.
564. US.
565. ER.
566. C, S, I. I: . . . that we may perceive that thou hast taken this child into the arms of thy love, and blessed him with the blessings of thy gracious favour . . .
 In Collects 565 and 566, the present book adds the final s to the name *Jesu*.
567. SA.
568. US.
569. US, C, S. C, S: . . . angels of the little ones . . . to believe that this little child . . .
570. ER, S, I, SA. ER, I, Burial of a Child. SA, Burial of a Baptized Child, and Burial of an Unbaptized Child. ER, S, SA, The Churching of Women. ER, S, in Churching of Women: . . . Comfort this thy servant whose heart is sore smitten and oppressed;

and grant that she may so love and serve thee in this life, that she may obtain . . .

SA, in Churching of Women: . . . serve thee in this life, that they may obtain . . .

SA, in Burial of a Baptized Child: . . . they may in the world to come obtain the fulness of thy promises; through . . .

I, in the Burial of a Child:

O God, the fountain of life, whose ways are hidden and whose work is wonderful; who makest nothing in vain, and lovest that which thou hast made; Comfort the souls of thy servants, who by the death of this child are sore stricken and bereaved; and grant that they may so love and serve thee in this present life, that they, with him, may in the end obtain the fulness of thy promises, and be clothed with the perfection of glory in thy eternal kingdom; through the merits of thy Son, our Saviour Jesus Christ.

571. I. Consecration of a Churchyard or other Burial Ground.

572. I. Ditto.

573. C. Burial Office. The first four words and the last two sentences of the Prayer for the Whole State of Christ's Church, in the Communion Office. This prayer illustrates the possibility, which no Book fully exploits, of making a Collect out of some portion of a long prayer. It is also a reminder that in some cases a long prayer is the result of running several Collects together.

574. ER, SA. Burial Office.

575. US. Burial Office.

576. US. Burial Office.

577. C, E, ER, S, I, SA, US. All have this in the

Burial Office; C, S, in P&T; I, in connection with Holy Communion.

C, S, in P&T: . . . We praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear; and we most humbly beseech thee that at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O merciful Father, for the sake of Jesus Christ, our only Mediator and Advocate.

E, ER, SA: . . . joy and felicity: We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world; beseeching thee . . .

S, in Burial Office: . . . joy and felicity: We beseech thee that it may please thee, of thy gracious goodness . . .

I, in Burial Office: . . . joy and felicity; We bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee . . .

I, in connection with Holy Communion: . . . depart hence in the Lord; We humbly beseech thee that it may please thee . . .

US: . . . joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed . . .

All but US (line 2) have *them that* for *those who*.
US (line 12) has *those who* for *those that*.

578. US, E, ER, C, S, I, SA. All have this in the

Burial Office, and S prints it a second time with an Epistle and Gospel.

E, ER, C, S, I, SA: . . . as men without hope, for them that sleep in him: We meekly beseech thee . . . we may rest in him, as our hope is this our brother doth; and that, at the general Resurrection . . . pronounce to all that love . . .

579. US.

SOURCES, AUTHORS, DATES

The incomplete list which follows will be supplemented, it is hoped, at a future date when communications with the various countries involved can more readily be established. Information as to the authorship of modern prayers contained in this volume will be gratefully received by the compiler, as will corrections in any of the present notations. References to the Sacramentaries and other ancient sources are often subject to differences of opinion among authorities, the same prayer, or a portion of it, or a variant of it, sometimes appearing in more than one document, and the occasion of its earliest use being a matter of conjecture. No attempt is here made to trace the history of a prayer through all its various forms, or to record its many occurrences. Its probable earliest date is however suggested, and, where appropriate, its first translation into English.

SACRAMENTARIES

The texts of the Church's liturgies became relatively fixed early in the fifth century. But at that time there did not exist a complete Prayer Book as we understand it, containing the public services in full. Each participant in a service had only the sections for which he was responsible. The Sacramentary was the Bishop's handbook, for the Communion and for other ceremonies.

In the Western Church three such books acquired decisive importance:

The Leonine Sacramentary—

an incomplete collection of prayers, dating from the early seventh century. Leo was Pope from 440-461, but the Sacramentary which bears his name did not take its present form until much later.

The Gelasian Sacramentary—

a fuller collection, belonging to the late seventh century. The dates of Pope Gelasius are 492-496.

The Gregorian Sacramentary—

a fragmentary book dating from the eighth century. Pope Gregory reigned from 590-604.

Certain of the Collects are traceable to Latin originals in one or more of these Sacramentaries, and where this is the case the earliest known record of the prayer is noted.

ABBREVIATIONS USED IN THIS LIST

Leo. Sac.	. .	Leonine Sacramentary.
Gel. Sac.	. .	Gelasian Sacramentary.
Greg. Sac.	. .	Gregorian Sacramentary.
Sarum	. .	Rite of the Diocese of Salisbury (Lat. <i>Sarum</i>), which from the thirteenth century had become the most influential of the local "uses" in England.
Durham	. .	The Durham Book, 1661, drawn up by sev- eral Bishops, chiefly Cosin, as a step in the Re- vision which resulted in the 1661-1662 Book.
Rev.	. . .	Revised.
Trans.	. . .	Translated.

* * *

1. 1549.
2. Bishop Dowden.
3. 1549.

4. Durham. 1662.
5. Gel. Sac. Trans. 1549. Rev. 1662.
6. 1549. Rev. 1662.
7. Sarum. A free trans. of the Roman Rite Collect for Daybreak Mass.
8. Leo. Sac.
9. Leo. Sac. Collects 8 & 9 are different translations of the same prayer.
10. Greg. Sac. Trans. 1549. Rev. 1662.
11. Greg. Sac. Trans. 1549.
12. Greg. Sac. Trans. 1549. Rev. 1662.
13. Greg. Sac. Trans. 1549. Rev. 1662.
14. Greg. Sac. Trans. 1549.
15. Durham. 1662.
16. Greg. Sac. Trans. 1549.
17. Greg. Sac. Trans. 1549.
18. 1549. Rev. 1662.
19. 1549. Rev. 1662.
20. 1549. Rev. 1662.
22. Bishop Cosin, 1662.
23. 1550. Rev. 1637, 1662.
24. Gel. Sac. Trans. 1549. Rev. 1662.
25. Greg. Sac. Trans. 1549.
26. Gel. Sac. Trans. 1549. Rev. 1662.
27. Gel. Sac. Trans. 1549.
28. Adapted from the Latin.
29. Adapted from the Latin.
30. Adapted from Roman Rite.
31. Modern.
32. Modern.
33. Modern.
34. Gel. and Greg. Sacs. Trans. 1549. Rev. 1662.
39. St. Thomas Aquinas (Corpus Christi Prayer).
40. Greg. Sac. Trans. 1549.
41. Roman Rite.

42. Gel. Sac. Trans. 1549.
43. Durham. 1662.
44. Gel. Sac. Trans. 1549.
45. Greg. Sac. Trans. 1549.
46. Bishop Dowden.
48. Greg. Sac.
49. Gel. Sac. Trans. 1549.
50. 1549.
51. Leo. Gel. and Greg. Sacs. Trans. 1549.
52. Gel. and Greg. Sacs. Trans. 1549. Rev. 1662.
53. Gel. and Greg. Sacs. Trans. 1549.
56. 1689. Rev. 1892.
59. 1892.
62. Gel. Sac. Trans. 1549. Rev. 1662.
63. Bishop Dowden.
64. 1549.
65. Gel. Sac. Trans. 1549. Rev. 1662.
66. Modern.
67. Bishop Dowden.
70. Greg. Sac. Trans. 1549. Rev. 1662.
71. Bishop Dowden.
72. Gel. and Greg. Sacs. Trans. 1549.
73. Gel. and Greg. Sacs. Trans. 1549. Rev. 1662.
74. Gel. & Greg. Sacs. Trans. 1549. Rev. 1662.
75. Gel. & Greg. Sacs. Trans. 1549.
76. Leo. Sac. Trans. 1549. Rev. 1662.
77. Gel. and Greg. Sacs. Trans. 1549.
78. Gel. Sac. Trans. 1549.
79. Gel. Sac. Trans. 1549. Rev. 1662.
80. Leo. and Gel. Sacs. Trans. 1549. Rev. 1662.
81. Leo. Gel. & Greg. Sacs. Trans. 1549.
82. Gel. Sac. Trans. 1549. Rev. 1662.
83. Leo. & Gel. Sacs. Trans. 1549. Rev. 1662.
84. Leo. & Gel. Sacs. Trans. 1549. Rev. 1662.
85. Leo. & Gel. Sacs. Trans. 1549.

86. Gel. Sac. Trans. 1549. Rev. 1662.
87. Gel. Sac. Trans. 1549. Rev. 1662.
88. Greg. Sac. Trans. 1549.
89. Gel. Sac. Trans. 1549. Rev. 1662.
90. Gel. Sac. Trans. 1549. Rev. 1662.
91. Gel. Sac. Trans. 1549. Rev. 1662.
92. Gel. Sac. Trans. 1549.
93. Greg. Sac. Trans. 1549.
94. Greg. Sac. Trans. 1549. Rev. 1662.
95. Leo. Sac. Sarum. Trans. 1549. Rev. 1662.
96. Greg. Sac. Sarum. Trans. 1549.
97. Greg. Sac. Rev. and Trans. 1549.
102. See 7.
103. Greg. Sac. Trans. 1549.
104. Bishop Dowden.
105. Greg. Sac.
106. Greg. Sac. Trans. 1549. Rev. 1662.
107. Gel. Sac. Trans. 1549. Rev. 1662.
108. 1549.
110. Gel. Sac. Trans. 1549.
111. 1549. Rev. 1662.
112. 1549. Rev. 1662.
113. Greg. Sac. Trans. 1549. Rev. 1662.
114. Greg. Sac.
115. 1549.
116. 1549. Rev. 1662.
117. 1549.
118. Modern.
119. Bishop Edward L. Parsons.
120. Modern.
121. 1549. Rev. 1662.
122. Roman Rite.
123. Rev. William R. Huntington, 1892, probably suggested by Sarum.
124. Based on 123.

129. Modern.
130. Leo. Sac. Trans. 1549. Rev. 1662.
131. Modern.
132. Modern.
133. Modern.
134. Greg. Sac.
135. 1549. Rev. 1662.
136. Greg. Sac. Trans. 1549.
137. 1549. Rev. 1662.
139. 1549. Rev. 1662.
140. 1549. Rev. 1662.
141. Modern.
144. Modern.
145. Modern.
146. Modern.
147. Roman Rite, probably by Brightman, from the Manual of the Society of the Resurrection.
149. Modern.
151. Modern.
153. Modern.
157. Modern.
158. 1789.
159. Bishop Dowden.
160. Modern.
161. Bishop Dowden.
162. Bishop Dowden.
164. 1549. Rev. 1552.
165. Modern.
166. 1549.
167. Gel. Sac. Sarum. Trans. 1549.
168. 1549. Rev. 1662.
169. Bishop Dowden.
170. Greg. Sac. Trans. and Rev. 1549. Rev. 1662.
171. See 113.
172. Gel. Sac. Trans. 1661.

- 173. 1549.
- 176. 1662.
- 177. 1549. Rev. 1662.
- 179. 1552. Rev. 1662.
- 180. 1552. Rev. 1662.
- 181. 1604.
- 184. 1604.
- 185. 1604.
- 188. In US since 1785.
- 194. Francis Paget, Bishop of Oxford.
- 195. Modern.
- 196. Bishop Edward L. Parsons.
- 197. Modern.
- 207. Eastern Church.
- 210. Composed for the 1892 US Revision by Rev. George Lyman Locke.
- 212. Modern.
- 213. Archbishop David Williams of Huron.
- 214. Archbishop Williams.
- 215. Archbishop Thornloc of Algoma.
- 216. Archbishop Williams. An adaptation of Collect 210.
- 217. Archbishop Williams.
- 219. This form was made for the US Book of 1789.
- 221. Based on 227.
- 226. 1549.
- 227. 1549.
- 228. 1549.
- 229. See Collect 238.
- 234. Based on 238.
- 238. Probably written by Archbishop Laud. Appearing first in 1625, it was added to the PB in 1662. See Collects 229 & 234.
- 241. 1552. Rev. 1662.
- 249. Bishop Wren of Ely. Durham Book, 1619. Rev. 1662.
- 256. 1712.

- 257. 1712.
- 258. 1712.
- 260. 1712. Rev. 1928.
- 263. Modern.
- 264. Roman Rite, adapted by Bishop Dowden.
- 268. Archbishop Laud. 1667.
- 269. Gel. Sac. Trans. by William Bright.
- 270. Gel. Sac. Trans. 1544.
- 272. Roman Rite.
- 273. Liturgy of St. James.
- 274. Modern.
- 279. Appended to Journal of General Convention, 1799.
- 284. From Office of Induction arr. by Rev. William Smith,
St. Paul's Church, Norwalk, Conn. In US since 1808.
- 285. See 284.
- 293. 1712.
- 294. 1712.
- 297. The Book of Deer.
- 298. William Bright.
- 300. William Bright.
- 301. 1549.
- 303. Gel. Sac. Sarum. Trans. 1549.
- 304. 1549.
- 305. 1549.
- 308. This prayer is always entitled, A Prayer of St. Chrysostom, a heading derived from the Byzantine Liturgy of Constantinople. Originally in Greek, it is found in a MS of the Liturgy of Basil, dating from the ninth century. Trans. 1544.
- 311. Authorized by Convocation of Canterbury, 1886, for Day of Intercession for Foreign Missions.
- 322. Bishop Cotton of Calcutta. 1861.
- 323. Based on 322.
- 324. St. Francis Xavier.
- 328. Bishop Wilson.

- 334. 1550.
- 335. 1549. Rev. 1662.
- 336. 1550.
- 337. 1550.
- 338. 1550.
- 340. Sarum. 1550.
- 341. See 284.
- 354. Archbishop Benson. 1883.
- 357. 1712.
- 358. 1712.
- 362. Sarum. Trans. 1549.
- 364. An adaptation of the primitive blessing of the bride,
from the Nuptial Mass.
- 368. Sarum. Trans. 1549.
- 371. 1712.
- 376. 1549. Rev. 1552, 1662.
- 379. From Luther's Baptismal Office.
- 380. Greg. Sac. Sarum. Trans. 1549.
- 382. Roman Rite. Rev.
- 383. 1552.
- 385. Roman.
- 391. Added in 1928, based on a prayer attributed to Rev.
William Austin Smith.
- 398. A shortened and altered form of the Groton School
Prayer written by William Amory Gardner.
- 399. 1552.
- 401. This prayer was devised in 1928, partly from one
published in 1876, in *Family Prayer and Bible Read-
ings*, London. Other portions are from a prayer at-
tributed to Bishop Charles Lewis Slattery.
- 402. Compiler. 1916.
- 410. 1712.
- 413. Gel. Sac. Trans. 1549. Rev. 1552.
- 414. Hermann's Consultatio, 1543. Trans. 1549.
- 422. The Book of Deer.

- 424. See 39.
- 428. Greg. Sac. Trans. 1549.
- 430. Attributed by some to Bishop Leofric, 1050. Sarum. Trans. 1549.
- 432. Sarum. Trans. 1549. Rev. 1662.
- 433. William Bright. 1824.
- 434. From Bishop Gibson's *Morning and Evening Prayer for a Family*. (Bishop of London, 1723-1748.)
- 437. Greg. Sac. Sarum. Trans. 1549.
- 438. Compiler. 1917.
- 439. Gel. Sac. Trans. 1549.
- 440. Gel. Sac. Trans. 1549.
- 441. Compiler. 1917.
- 443. Compiler. 1918.
- 444. William Bright.
- 448. From the Altus of St. Columba.
- 457. Attributed to Bishop Sanderson. 1662.
- 466. Sarum. Trans. 1554.
- 468. Sarum. Trans. 1549.
- 469. Sarum. Trans. 1549.
- 470. See 434.
- 473. Gel. Sac. Trans. 1549.
- 474. Greg. Sac. Trans. and Rev. 1549, 1662.
- 477. Based on a prayer in the US Book of 1789.
- 478. See 434.
- 480. Gel. Sac. Sarum. Trans. 1549.
- 481. Cardinal Newman.
- 483. Leo. Sac. has a similar prayer.
- 485. From the Hours of the Passion.
- 487. See 434.
- 492. Sarum. Trans. 1549.
- 497. Based on three older prayers, this form was first used in the US Revision of 1892.
- 503. Sarum. Trans. 1549.
- 505. 1549.

- 509. Sarum. Trans. 1549.
- 529. 1790.
- 530. 1892.
- 538. 1662.
- 539. See 457.
- 541. Bishop Jeremy Taylor. Rev. 1928.
- 545. 1552. Rev. 1662.
- 547. War Prayers.
- 548. Church Missionary Society. 1799.
- 556. Form and Order of Consecration of Churches in the
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